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The Living Church

Rev. R. C. Matlack 1931 Chestnut St.

A Weekly Record of its News its Work and its Thought

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SOME OF OUR SENIOR BISHOPS

1. Bishop Wilmer, Alabama (1862). 2. Bishop Whitaker, Pennsylvania (1869). 3. Bishop Niles, New Hampshire (1870). 4. Bishop Hare, South Dakota (1893). 5. Bishop Spalding, Colorado (1873). 6. Bishop Garrett, Northern Texas (1874). 7. Bishop Dudley, Kentucky (1875). 8. Bishop Scarborough, New Jersey (1875).

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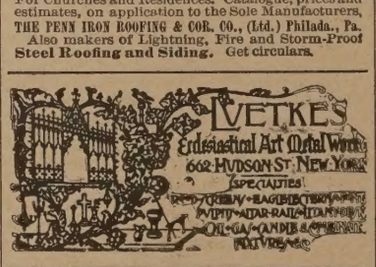

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The Living Church

Saturday, October 19, 1895

The General Convention of 1895

Monday, Oct. 7th—Fifth Day

ADDITIONAL REPORT

At the opening of the afternoon session the standing committee on unfinished business, the Rev. Dr. Beatty, of Kansas, chairman, reported, under that head, matters left over for action.

Messages were received from the House of Bishops announcing election of Bishops of Michigan and Assistant Bishop of Tennessee to fill vacancies in Commission on Church Unity; and on Joint Commission on selection of place of meeting in 1898, the Bishops of Kentucky, Chicago, New York, Georgia, and Massachusetts; also messages of concurrence in permission to print correspondence on Church Unity, and authorizing Joint Commission on Standard Book of Common Prayer.

The House then went into committee of the whole.

A discussion arising as to the respective merits of the terms assistant bishop and bishop-coadjutor, Judge Prince claimed that the difficulty in getting people everywhere to properly pronounce the word coadjutor, was a serious objection; to which Dr. Powers replied that he had not been in favor of the word before, but he thought that the possibility of it creating agitation was an argument in its favor.

The merits of the terms coadjutor and assistant, and primate, archbishop, presiding bishop, and president bishop were enlarged upon, on the basis of "simple" and "English" language, and historic continuity, claiming that the "innovating" terms called for explanation.

The Rev. Dr. Taylor, of Springfield, defended the title coadjutor. It expressed the idea of assistant bishop from its derivation (*adjuvare*) but it embodied a further idea. The coadjutor is not a mere servant, an episcopal curate, sent hither and thither at the beck of the bishop. He has a dignified and honorable position worthy of his office as a bishop in the Church of God. He has a share in the jurisdiction belonging to the bishop, given by the canons. Prior to the election of an assistant bishop, the bishop of the diocese must declare what duties he assigns to the assistant bishop. His dignified position is best expressed by the title coadjutor.

The amendment substituting "assistant," for "coadjutor," was lost by a vote of 187 to 184, also that substituting "presiding bishop" for "primate." In the discussion of those terms the Rev. Dr. Spalding, of Alabama, said that he would like to support the idea of using "simple" language. It had been suggested by another deputy that it would be awkward to address the Chair as "Mr. Primate." Dr. Spalding thought it would be much simpler to say "Mr. Presiding Bishop," also, he thought, it would be much better every time we wish to speak of our belief, instead of using the word "creed," to say "the declaration of our faith." The principal objection presented to the term "archbishop" was presented by the Rev. Dr. Huntington, of New York, who said that he hoped there were those living who would see an archbishop in every State, the day when the united Church of the United States should have come into being, and the word "primate" for the chief of the national body. The Rev. Dr. Carmichael said he had a feeling that the term "primate" would be adopted, but he felt that it was a departure from the historic use of the Church in this country, and although he was born and ordained in England, he thought he was a better American than some of those about him here.

Mr. Lightner, of Minnesota, offered an amendment that the senior bishop of the Church, in order of consecration, shall be the primate. At this point the committee arose, and the House adjourned.

The other protracted discussion of the afternoon was on the question of what should constitute a quorum of the House of Bishops. Mr. Bennett, of Massachusetts, desired to amend so that the missionary bishops should not be excluded in counting the quorum. The discussion brought out that it was not the intention of the committee to in any way depreciate the official position of a missionary bishop, but that the question under consideration had been the comparative difficulty of securing their attendance at a meeting of the House of Bishops. Various amendments were suggested, but after all others had been voted down, that of Mr. Bennett was adopted; *i. e.*, that in counting the quorum only the foreign missionary bishops should be omitted.

Tuesday, Oct. 8th—Sixth Day

The first business of the morning session was the reception of reports from committees.

Dr. Elliott, from the committee on constitutional amendments, to which was referred the resolution of Mr. Fairbanks concerning the proposed amendment to Article 5 of the Constitution, reported that the committee is of opinion that the action which has been already taken is not valid, and whatever has been done must be done *de novo*, and recommends that the resolution of Mr. Fairbanks be not adopted.

The secretary then read the resolution of Mr. Fairbanks, which was:

Resolved, That the proposed amendment to Article 5 of the Constitution, passed at the General Convention of 1892, be now taken up for final action.

The chairman was about to put the question on the report of the committee to the House, when Mr. Fairbanks withdrew it.

An invitation to hold the next Convention at New Orleans was received and refused. Messages from the House of Bishops were received.

Upon motion of the Rev. Dr. Hoffman, of New York, it was voted to suspend that rule of order which would refer to the Constitution, or constitutional amendments, the messages just received from the House of Bishops, and to immediately take action upon the messages. The vote was then taken by clerical and lay orders upon message No. 8: The House of Bishops informs the House of Deputies of the following resolution:

Resolved, The House of Deputies concurring, that the following amendment be made to the Constitution, and that the proposed amendment be made known to the several dioceses in order that it may be finally agreed to in and ratified in the next General Convention, in accordance with provisions of Article 7 of the Constitution: Striking out the title and putting in the place thereof "The Constitutions and Canons of that portion of the Catholic Church known in law as the Protestant Episcopal Church of the United States of America," adding thereto "Constitutions" as a head line to what follows.

The vote resulted: Clerical, ayes, 47; noes, 5; divided, 1; lay, ayes, 36; noes, 8; divided, 6.

Message 9 in substance is as follows:

Resolved, The House of Deputies concurring, the following amendment be agreed to: In place of Articles 1, 2, and 3, of the Constitution, the following sections be adopted:

All General Synods of this Church shall consist of the Houses of Bishops and Deputies. Either House may reject the proposed legislation of the other, but every act must be adopted by both Houses under the signatures and certificate of the presiding officers of each House.

Second—Every bishop of this Church, every bishop coadjutor, and every missionary bishop, shall have a seat and vote in the House of Bishops, and bishops whose resignation shall have been accepted shall have seats therein. A majority of all the bishops entitled to vote, except missionary bishops in territory beyond the United States, shall be necessary to constitute a quorum for the transaction of business.

Third—The senior bishop of this Church in order of consecration, having jurisdiction in the United States, shall be presiding officer of the House of Bishops, and shall be called primate. The primate shall hold office for life, unless removed through disability or canonical cause.

Fourth—The Church in each diocese which shall have been admitted to the General Synod shall be represented in the House of Deputies by three presbyters and three laymen. The absence of a majority of the deputies shall not invalidate the representation of such dioceses as long as there shall be present one or more deputies of every Order, but the vote of the majority of deputies present shall suffice.

Fifth—In either House any number less than a quorum may adjourn from day to day. No House, during the session of the General Synod, shall adjourn without the consent of the other for more than three days.

Sixth—One clerical and one lay delegate from each missionary jurisdiction shall have a seat in the House of Deputies without the right to vote.

Article 2—The General Synod shall meet every third year.

The question being asked as to whether the second message of the House of Bishops should be acted upon as a whole, or by sections, the Chair stated that he was willing to be corrected, but his opinion was that it should be discussed section by section, but that the vote, when taken, should be upon concurring upon the whole message.

The House voted to amend the Bishops' message by substituting the word "Convention" for "Synod."

A long discussion arose over Dr. Egar's amendment, in which it gradually became evident that neither the mover nor the deputies were quite clear as to what was meant. The House finally solved the difficulty by voting down the amendment by a large majority.

Dr. Davenport stated the question when he said it seemed to him that the distinction raised here was like that once drawn in some Greek grammar between the words for "all these" and "these all."

Judge Bennett, of Massachusetts, moved as a substitute for section 2 the amendment that he offered when in the committee of the whole.

Judge Prince, of New Mexico: "With no desire of rediscussion, I move as an amendment to the amendment that the word 'bishop coadjutor' in the section as adopted by the House of Bishops, be struck out, and insert the words "assistant bishop.'"

Dr. Rhodes asked whether they had the right to ask for a vote by dioceses and orders upon every particular alteration in the Constitution.

The chairman: "The Chair is of the opinion that on any question whatsoever that comes before the House, a vote by dioceses and orders may be asked. However, the House must judge of the propriety of prolonging the business of the House by such a call."

The amendment to the amendment was then put, the vote being taken by dioceses and orders, upon the demand of the diocese of Virginia.

At the close of the roll call, the vote was announced as follows: Affirmative, clerical vote, ayes 15, nays 33, divided 4; lay vote, ayes 22, nays 22, divided 5.

The amendment was declared lost.

A recess was then taken for lunch.

Mr. Sowden, of Massachusetts, presented the triennial report of the treasurer of the Convention, and asked for its reference to the committee on expenses. It was so referred.

Dr. Ward, of Kentucky, reported as follows: "The joint committee upon the place of meeting of the next General Convention beg leave to report that the joint committee of the two Houses recommends the city of Boston, Mass., as the next place for the meeting of the Convention."

Dr. Ward went on to state: "On behalf of the delegation of Kentucky we ask this to be amended, and that the city of Louisville, Ky., be inserted in lieu thereof."

A motion was made for immediate action upon the matter, but it was objected to, and the report went on the calendar.

The order of the day was then taken up.

The chairman: "The business before the House when the House took recess was the amendment proposed by Mr. Bennett, of Massachusetts, to section 2 of the message of the House of Bishops."

Dr. Rhodes offered as a substitute for the amendment the following:

Resolved, That consideration of message No. 9 of the House of Bishops be temporarily deferred, and the House proceed to consider the revised Constitution and Canons.

After a long debate, Dr. Rhodes' resolution was put and lost by a large majority.

The amendment of Mr. Bennett was then considered.

Dr. Brewster, of Long Island, moved as an amendment to the amendment to strike out the last sentence, so as to read as follows: "A majority of all bishops entitled to vote, exclusive of those who have resigned their jurisdiction and those who are bishops in foreign lands, shall be necessary to constitute a quorum for the transaction of business."

Mr. Bennett stated that he accepted the amendment.

Dr. Richards, of Rhode Island, said: "Under the proposal from the House of Bishops, it will be quite possible that there should be two bishops set aside to represent one diocese, and by this resolution it might result in giving Rhode Island three votes in the House of Bishops, and that is not the object which was desired."

Mr. Schouler, of Easton: "I move as an amendment to Mr. Bennett's motion that section 2, as reported from the House of Bishops, be substituted for the resolution under consideration."

The Chairman: "I rule this out of order, and the question is on Mr. Bennett's motion."

Dr. McVickar, of Pennsylvania: "I wish to call attention to this bugbear of depriving infirm bishops of their vote. What does it amount to? We don't deprive them of any rights to the episcopacy at all. If they are not also bishops of the Catholic Church, as we are in the habit of hearing about, we are simply depriving them of the right to legislate on matters that have almost ceased to interest them. Don't let us be drawn aside by sentiment. It is simply in the matter of legislation which no longer interests them that we are taking away their vote."

Dr. McKim, of Maryland: "I submit the amendment of Judge Bennett was correct as it stood before, and the introduction of these words 'of bishops who have resigned their jurisdiction' is unnecessary. I move to strike these words out."

Mr. Burgwin called attention to the fact of the canons giving no recognition of any such fact as the resignation of bishops. He did not see how he could legislate in regard to something entirely unrecognized in the canons. The vote was lost by 95 to 204.

Judge Bennett's amendment was also lost, and the question reverted to section 2, as received from the House of Bishops. Dr. Fulton remarked that the language of the section implies that a bishop coadjutor is not a bishop of this Church.

The vote of the House concurred with the message.

Section 3 was then taken up, and Mr. Thomas, of Pennsylvania, moved that "presiding bishop" be substituted for "primate."

The Rev. Dr. Elliott, of Maryland, took the platform: "It is surprising to me to see what a temper of change seems to have come over this House. A report is made by the Commission, which I think I am quite right in saying, very far transcends the scope given by the functions of that Commission. We are informed by the chairman of the Commission that members from this House, without being asked to do so, voluntarily recommended large increase of power to the House of Bishops. The report of the Commission regulates the Constitution, regulates the canons, regulates the powers of the officers, and we undertake to vote upon these important questions almost without discussion. I think it illustrates the wonderful temper of change in the spirit of the House. It does seem to me this temper of change is going too far. Are we going to transform the face of this Church, and to a great degree its personality? Are we going to make changes, not only in constitutional matters, but in those things that represent us to the people? Are we going to change those names that have stood a hundred years, and for which better names have not been offered as substitutes? Are we going to make changes without so much as one word of discussion? Is it dignified in this Church to be thus confessing mistakes in such things, and go before this land, this world, this city, and say that we have made a mistake in using the word to which we have clung so long? I submit that no sufficient reason has been presented for the discarding of the time-honored term, "presiding bishop," and establishing that of "primate." It seems to me, sir, it would be well for us to look into that word and see whence it comes. It is perfectly well known that for a long time the Church was under great disadvantage from its too great deference to the Church of England, and are we willing to go back to a condition from which we are just emerging, by following too closely in the lines of English practice and taking English names? Don't let us ape at European institutions and European names. That is not the way to elevate the office, and we can use no more elevating term for the office designated in this case than that truly American one, presiding bishop."

The Rev. Dr. Huntington said that he wished to correct an expression he had inadvertently used yesterday in saying that he looked for the day when there should be an archbishop in every State of these United States. He had meant to say presiding bishop in every State—that he hoped the time was rapidly approaching when this united Church in these United States would have a primate, and in that day the term presiding bishop should take its proper place in that way. He was sorry to take a position contrary to the one held by three of his dearest friends, and if the term primate was used to express a hierarchy he would certainly oppose it. He would oppose it if it was to be an elective office, but he believed in reverence, he believed in reverence for the aged, and in that sense he stood in favor of applying it to the senior bishop in office. He had spoken for it yesterday, and would do so again today from that standpoint, and also becausee he favored the provincial system, although he agreed with very much that had been said on the other side. We must take words as we find them, as they have come down to us through the centuries. Does the senator of the United States hold anything in common with the senator of ancient Rome? The argument applies also to other official terms in our United States government.

The Rev. Dr. Greer: "I, too, am one of those who believe in the power of names. Names have something more than the symbolical in signification. Names stand for facts. Names stand for principles—for great groups of facts. In a name there are ancient and memorable associations; a whole history, when a name is spoken, is sometimes suddenly brought to mind. The day will come when the whole history of this world, and perhaps the whole history of the universe, will be seen to be summed up in that one Name before which we all bow. Gentlemen, you cannot divorce a name from its history. You cannot import into that name a literal, an etymological meaning. You cannot import into that name by any action of yours anything else than the history which is associated with that name. You may say, as my dear brother has said, that the name primate simply means seniority, and so, perhaps, literally it may and does, but I am not appealing to sentiment. I am appealing to a principle of common sense that makes it objectionable to substitute the word primate for the term which we have known for so many years. There is a great power in nomenclature, because there is history in it. Give me the right to select the names for systems or institutions and any one who chooses may have the right to formulate their laws. I, too, have a great desire to bring this Church of ours into touch with the people; if you please with the Latin and Greek civilization, but first of all into touch with our immediate surroundings. I want to make the Church the great mother Church of the American people. It is capable of becoming that. Never was the love for the Church on the part of her sons in the ministry and her children in the laity greater and warmer than now. Never was there more loyalty in the Church than to-day. Never was enthusiasm greater to make this Church reach out in all directions as she is doing, becoming the Church of all conditions and classes. It cannot be said now of this great Church of ours that she is the Church of one class only. It is the Church of rich and poor, high and low, weak and strong, small and great. She is gathering in the great American people. Let us do everything we can to promote this, not simply by legislation but by her very nomenclature that she may become indeed the Church of the American people."

The Rev. Dr. Green, of Iowa: "I cannot in any way hope to rival in magnificence or eloquence the words to which you have just listened from the distinguished deputy from New York, yet it occurs to me we are losing sight, in this representation of American Churchmanship, of the great philosophy that underlies and has been underneath the progress of the Church, and as Dr. Greer has suggested, is bringing her to become the Church of the American people. What has made her so successful has been the fact that in the earlier years the prevalent spirit of Puritanism had a disintegrating effect upon American institutions because she was a Church filled with the dignity of her episcopacy, because she was a Church that looked to the Apostolic Succession that came to her from that same England. She has advanced, and in her dignity is identified with American institutions. No one, more than I, dislikes the name that has clung to her so many years, but the years sweep on and in a short time we shall come to the 1,300th anniversary of the landing of St. Augustine upon English soil; we can look back, not merely for the term primate, but for bishop, priest, and deacon, altar, chancel, creed, and all the matchless worship of the Church of God; and we don't like to see things introduced as American to the exclusion of what is Anglo-Saxon and Catholic. Those 'dear words, Presiding Bishop!' It reminds one of the old Baptist woman in Kentucky, who said she was always moved to tears when she heard her minister use that 'sweet word, Mesopotamia.' We do not like to be told the Church is drifting away from her course because we use the word primate instead of presiding bishop. The Church progresses with the American people, not because she tries to put herself into sympathy with American institutions, but because she is distinctive and Catholic, and the American people respect her and come to her because they are weary of the talk that in this great West has become cant, 'simplicity of the Bible.' The Church maintains the dignity of her bishops, priests, and deacons; of her worship and her faith."

Dr. Battershall, Mr. Fairbanks, of Florida, Dr. Parks, of Massachusetts, and Dr. Spalding, of Alabama, also participated in the debate.

George S. Thomas, of Pennsylvania, said: "I had the honor of offering this amendment. There has been a great deal said about heart burning, and I appeal to my brethren to let matters stand as they are. We may be hurt by making this change. I therefore appeal to every gentleman upon this floor as a Christian and as a Churchman not to force this matter through, as it appears it may be done now."

Mr. Thomas' amendment was then put to the vote and a division was called. The vote was as follows: Affirmative, 152; negative, 162.

Messages from the House of Bishops were read, concurring in the consent given to the erection of new dioceses in Maryland, California, and Kentucky.

In answer to a question from Dr. Huntington, referring to the vote this morning on the adoption of the title of the Revised Constitution, the chairman said that under the rules a motion for re-consideration was in order on the day the resolution was made or adopted, or the day after.

The House then adjourned.

Wednesday, Oct. 9th—Seventh Day

At the call for reports the committee on admission of new dioceses, to whom was referred the memorial of the missionary jurisdiction of Northern Michigan, praying for its erection into a diocese, and to be admitted into union with the General Convention, reported precedents established in Colorado and Oregon, also stating that the requirements of Article 5 of the Constitution had been complied with. Therefore

Resolved, The House of Bishops concurring, that the General Convention give its consent to the erection of a diocese of Northern Michigan.

Dr. Prall, of Michigan, said that the sum of $25,600 had already been subscribed.

The resolution of the committee was adopted.

The same committee also reported that they had had referred to them a memorial of the missionary jurisdiction of Tokyo, asking for a division of the district, and reported that without entering into the question of the expediency of such a division in this particular place, they find the division is left in the hands of the House of Bishops, therefore they recommend the passage of the following:

Resolved, That the committee on the admission of new dioceses be discharged from the further consideration of the memorial of the missionary jurisdiction of Tokio.

The resolution was adopted.

Dr. Huntington presented the report of the committee on amendments to the Constitution, it being report No. 3. The committee to whom was referred the resolution of Mr. Edmunds, of Vermont, proposing to amend Article 1 of the Constitution by adding to the final words, "And in all business of the Convention freedom of debate shall be allowed," these words should be added: "But each House may make rules relating to the freedom of debate hereby secured," etc. The committee therefore report, in their opinion the object sought to be attained, namely, the harmonizing of the language of the Constitution with the existence of the rules, is a good one, and recommend the passage of the following resolution:

Resolved, The House of [Bishops] concurring, the following change in Article 1 be proposed at this Convention and made known to the diocesan conventions: Adding to Article 1 at the end thereof, after the word "allow," these words: "But either House may make necessary and reasonable rules for the prevention of any abuses of this privilege."

This was placed on the calendar.

The committee on the state of the Church reported that they had had referred to them the matter of considering a special form of devotion prepared for use on Independence Day, and reported the following resolution:

Resolved, That the resolution of Mr. Sowden, of Massachusetts, suggesting the matter above referred to, be presented to the House of Bishops with the information that its prayer is indorsed by the proper committee of this House, and ask that its prayer be considered by the committee of that House.

The resolution was placed on the calendar.

Dr. Perkins, of Kentucky, presented the following report: The committee on the Prayer Book, to whom was referred the resolution relating to the report of the custodian of the Standard Prayer Book, as printed on page 8 of said report, beg leave to report that they have considered the same, and they recommend the same to the House of Deputies for its adoption.

The resolution was adopted by a vote by dioceses and orders, being the proposition to prefix the golden numbers.

The committee on Prayer Book, to whom was referred the resolution proposed by Dr. Carey, of Albany, touching the diversity of the usage in the saying of the *Gloria Patri* and also in certain portions of the Litany, report they have considered the same, and consider it inexpedient to pass upon the subject matter therein presented, and the committee ask to be discharged from further consideration of this subject.

The committee was discharged.

Reports were presented from the committees on expenses, marginal readings in the Bible, on the functions of rectors, wardens, and vestrymen, and trustees of the Fund for the Relief of Widows and Orphans of [Deceased Clergymen.

Mr. Stetson, of New York, offered a resolution providing special rules of order for the government of the House in the consideration and disposition of messages from the House of Bishops in connection with their action on the adoption or rejection of amendments to the Constitution and Canons: First, that "every such message be considered section by section, and may be amended, adopted, or rejected, subject to final action, and that after each section has been so considered, the whole message shall come up for final re-consideration, whether with or without amendment, and that upon that question concurrence may be called for separately on each section, and if requested by any deputation or deputy, separately as to any provision or term indicated in such request."

After a short discussion, the resolution was adopted.

The report of the joint committee to select the place of the next meeting of the Convention was then taken from the calendar for final consideration.

The committee had reported in favor of holding the next General Convention in the city of Boston, Mass., but on Tuesday Mr. Robinson, of Kentucky, moved as an amendment that the word "Boston" be stricken out, and that "Louisville, Ky.," be inserted in its place.

After Dr. Perkins and Mr. Robinson of Kentucky had advocated the claims of Louisville, the Rev Mr Knight, of Georgia, moved to substitute Atlanta, and supported the motion by a vigorous address; the House, to the general surprise, adopted Atlanta, Ga., by a large majority.

The following messages from the House of Bishops were then read:

No 13 The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That the following changes in the Constitutions, proposed in the last General Convention, and made known to the several diocesan conventions, be agreed to and ratified in accordance with Article 9 of the Constitution: Strike out the words Assistant Bishop wherever they occur and insert in their place Bishop-Coadjutor.

It was moved that the House concur, and a vote being taken resulted as follows: Clerical, ayes 36, nays 11, divided 6; lay, ayes 29 nays 19, divided 3

No 17 The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved. The House of Deputies concurring, the joint committee appointed by the last General Convention to report upon marginal readings in the Holy Scriptures be discharged. That a Joint Commission be appointed, consisting of five bishops and five presbyters, who shall represent to the next Convention what, if any, marginal readings the General Convention may authorize.

The House has appointed as members of this Joint Commission the Bishops of Western New York, Michigan, Vermont, and Assistant Bishop of Tennessee.

The House concurred.

No 18. The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That the following amendments made to the Constitution, and the proposed amendments, may be made known to the several dioceses in order that they may be agreed to and ratified.

Art 3 Sec. 1 —For the purposes declared in these Constitutions and under the limitations therein prescribed, the General Synod is the supreme legislative authority in this Church, and in addition to such powers as are in other Articles of the Constitutions conferred upon it, shall have exclusive power to legislate upon the following subjects:

(*a.*) The qualifications and conditions for making, ordaining, and consecrating bishops, priests, and deacons.

(*b.*) The conditions for the formation, division, and rearrangement of provinces and dioceses and the relation of provinces and dioceses to each other.

(*c.*) The foreign relations of the Church.

Sec 2 —The General Synod shall also have power to enact canons of discipline, and exclusive power to enact canons defining the offenses for which bishops, presbyters, and deacons may be tried, and determining the penalties, such penalties being either admonition, or suspension, or deposition, or degradation from the ministry But whenever the sentence of suspension is pronounced, it shall specify on what terms, and at what time, the penalty shall cease.

The court for the trial of a bishop shall be composed of bishops only. The mode of trial of a bishop and all proceedings regulating the same, including the forms of the judgment to be rendered, and of the sentence thereupon, and the modification or remission of such sentence, shall be prescribed by ordinances to be enacted by the House of Bishops.

The mode of trial of presbyters and of deacons, and the proceedings regulating the same, including the form of the judgment to be rendered and of the sentence thereupon, shall be prescribed by the diocese in which such trial is had or by the province with the consent of the said diocese. All trials shall be public, except by the consent of the accused No one but a bishop shall pronounce sentence upon any bishop, presbyter, or deacon.

Sec. 3.—The General Synod shall have further power to provide by canon for the exercise of discipline by the bishop of a missionary district over presbyters and deacons canonically connected therewith, unless such provisions have been made by the province with which such district is united and assented to by said bishop.

Sec 4 —The powers not committed to the General Synod or to the provincial synods by these Constitutions, nor prohibited by it to the dioceses, are reserved to the dioceses respectively, save that no diocese or province shall legislate in regard to doctrine or worship. The right belongs to each diocese to legislate for its own diocesan interests, and to delegate authority belonging to it, as is hereinafter provided, to the province with which it is united as provided in Article IV; but no diocese or province shall by its legislation contravene these Constitutions, or any canon or the General Synod in conformity therewith.

The consideration of this message was left over until it was reached in the regular order of the number of messages received from the House of Bishops.

No. 19 —The House of Bishops informs the House of Deputies that they have adopted the following resolution:

Resolved, That the following amendments be made to the Constitution, and the proposed amendments be made known to the several dioceses, in order that they may be concurred in and ratified at the General Convention.

Article 4. Section 1. The dioceses and missionary districts shall be united into provinces by the General Synod in such manner and under such conditions as shall be provided by canon. The bounds of such provinces shall be determined by the General Synod, with the consent of the provinces concerned Every province must include not less than five contiguous dioceses.

Section 2 —In each province a synod composed of the bishops, and of clergy and laity shall be constituted by the action of a majority of the conventions of the dioceses within such province, and of the bishops therein, for the exercise of such legislative powers, not inconsistent with the constitutional powers of the General Synod, as may by such action be delegated to it; but no diocese shall be bound by any legislation of said synod until it shall have entered into union therewith. Such synod may provide a uniform mode of trial of presbyters and of deacons for such of the dioceses and missionary jurisdictions in said province as shall have consented thereto by entering into union with the said synod, and an appeal may be had by the accused, under rules provided by such synod, from the decision rendered in any such trial upon all questions of law, and by either party upon questions of doctrine, to a court composed of the bishops of the province, exclusive of the one in whose jurisdiction the decision was rendered. But no question of fact shall be reviewed upon any appeal.

Sec 3. The bishops of each province shall elect one of their number to be archbishop of the province.

This was left over for consideration when reached in its proper order.

The consideration of message No. 9, from the House of Bishops, was then proceeded with, section 3 of that message being the first taken up.

Mr. Parker, of Colorado, said: "I find no provision in section 3 for the successor of a senior bishop who resigns. I therefore move an amendment to add the words 'in case the primate resign, or shall be removed, the House of Bishops shall elect from its own members a primate who shall hold office until by death or other cause the senior bishop who resigned, or was removed, be succeeded.'"

Dr. Huntington wished to insert the words, "the next in order of seniority shall succeed to the office of primate" in place of the words, "the House of Bishops, by a majority vote," etc.

The Rev. Mr Weller, of Fond du Lac, moved the following: "That section 3, as reported by the Commission, be substituted for the section in the message of the House of Bishops, with the exception that wherever the word "primus" is used, the word "primate" be substituted in its place.

Mr Weller, in speaking to this, said: "I don't think we should appoint a man to the office merely because of his age. Sometimes our bishops don't rank on a level, intellectually or spiritually, and under this rule it may be the weakest bishop in the American Church shall stand before the world as the representative of it."

The Rev. Dr. Huntington, of New York: "We don't want the primate to be too active. We want his office to be marked by all the disadvantages of old age. A political paper has taken the motto: 'The world is too much governed.' Our safety in the Church is in following the system of seniority."

The debate occupied the entire morning.

Just before adjournment the Chair announced that vacancies in the committee on the provincial system had been filled by the appointment of the Rev. Dr Hoffman, the Rev. Dr Davenport, the Rev. Mr. Faude, the Rev. Dr. Christian, and Mr Burgwin.

At the afternoon session the Chair announced J. Pierpont Morgan to fill a vacancy in the commission on church organization.

The order of the day was then resumed, the Chair stating that the question was on the amendment offered by the Rev Mr Weller, of Fond du Lac.

The House spent the afternoon in debating the question of the election of the primate, or his succession to the office by seniority or consecration. Mr. Weller's substitute was lost, and Dr. Huntington's proposition was adopted.

Dr Huntington, as chairman of the committee on constitutional amendments, asked leave to bring in a report at this stage, which permission was granted. The report stated: "The committee on constitutional amendments, to whom was referred the resolution of Mr. Morgan, of New York, reports that in the General Convention of 1880 the following resolution upon this same subject was submitted to the House by the committee on amendments to the Constitution, and was adopted by the House.

Resolved. That the proper manner to vote, and of determining questions upon alterations to the Constitution must be in proper order, and the votes for the affirmative must be in each order a majority of the members of the dioceses which have accepted the Constitution.

Your committee consider it is expedient to go behind this decision and asks to be discharged.

The committee was discharged as requested.

Dr. Murdock of North Carolina: "I move a reconsideration of the vote changing the name of the presiding bishop to that of 'primate.'"

A division was called on this vote, and there voted, in the affirmative, 149; nays, 157

Messages from the House of Bishops were received.

Message No. 22 was as follows: The House of Bishops informs the House of Deputies that they have adopted the following resolution:

Resolved, That under the provision of title 1, section 6, subsection 2, the missionary district of Western Colorado is placed under the care of the Missionary Bishop of Nevada and Utah, and his missionary title shall be the Bishop of Nevada and Utah and Western Colorado.

Message No 21 The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved. That the House of Bishops constitutes the State of Wyoming to be a missionary jurisdiction.

Resolved. That the House of Bishops constitutes the State of Idaho to be a missionary jurisdiction

Resolved, That the aforesaid missionary district be continued under the jurisdiction of Dr. Talbot and his title shall be the Missionary Bishop of Wyoming and Idaho.

The last action taken on the pending question was the adoption of an amendment proposed by Dr Hodges, of Maryland, that the primate hold office for life, "unless he be removed from that office by a vote of the majority of the bishops entitled to a vote in the House of Bishops."

The vote on this was, ayes, 156; nays, 91.

WORK AMONG THE SWEDES

Wednesday night, St Ansgarius church was the scene of a grand mission rally and the beautiful church in South Minneapolis held a very large congregation. The occasion was one specially arranged by Bishop Whipple, in the interest of Swedish missions, and it was also an occasion offering opportunity to the representatives of the Church from the East to see the practical workings of the new movement for uniting the Swedish people with the Episcopal Church. In the chancel were the venerable Bishop Whipple, Dr. Wm. S. Langford, Bishop Nelson, of Georgia, Rev Drs. Greer and Huntington, of New York. Rev. H P Nichols, Rev O. A. Tofteen, and others. The Bishop of Minnesota presided over the meeting and introduced the gentlemen who spoke.

Dr. Greer spoke at some length of the great movement which has been recently started, to the end of uniting the Swedish people with our Church. After reviewing the movement, he said: "Until recently we have, I am sorry to say, done very little for the Swedes. Other churches have reached out friendly hands to these foreign people, but we, to whom the Swedes seem naturally most entrusted, have done practically nothing Of late, however, we have recognized the importance, as well as the imperative duty, of this great work, and now there are a large number of ordained preachers in our Church for the Swedish people. There is without question an ecclesiastical affinity between us. On account of this close affinity in doctrine and spirit it becomes our Church to open its arms to the Swedish people and bid them welcome into our midst I think that some action should be taken by the Church as a Church to appoint a committee to care for the Swedish church here so that it could feel that it was a corporate part of a great Church body, and not an individual Church body in itself I believe that all foreigners that come to our shores will ultimately be absorbed into our civilization, but I think that our Church should greet these foreign people, when they first land here, in their native mother tongue, and make them feel at home"

The Rev. Dr Huntington, of Grace church, New York, was the next speaker: He said: "Why is it that Swedish missions here in Minnesota have prospered so? Largely because of the attitude of your bishop toward the Swedes. He was wise when he did not ask them to use a translated Prayer Book but said to them, You know what songs you love, and what Prayer Books help you, take them and use them as you will' We must do this on a larger scale before we can be the great American Church. We must go out and meet them. The first Church that shows its love for all classes of men will be the great American Church of to-morrow. Our country is different from other countries. In England the people are homogeneous, all of one stock; here the fabric of civilization is woven by many fingers. We must not forget that the blood of many nations has cemented the foundation of this republic, and therefore these foreigners have a great claim upon us. Let us have great courage. Although the present be dark and full of discouragement, there awaits for us the transfiguration of the people."

After an address by the Rev. H. P Nichols, rector of St. Mark's church, Bishop Whipple spoke briefly on the financial condition of the church and praised the pastor and congregation for their brave efforts in the past. Since the founding of the church an average of half the congregation has been out of work all the time, but the pastor has been heroic, and alone and single handed faced all difficulties.

The Rev. Mr. Tofteen, who was ordained in the diocese of Quincy, has done a great work among his countrymen in Minneapolis. He has a large congregation, and the largest Sunday school in the city.

Thursday, Oct. 10th—Eighth Day

The House met at 10 A. M.

Dr. Carey, of Albany, presented a memorial from the members of the annual conference of workers among colored people, held recently in Washington, and asked the same to be read to the House. The memorial was as follows: "Baltimore, Md., Oct. 7, 1895.—Reverend and honored Sir: At the 11th annual conference of Church workers among colored people, held in the city of Washington, Sept. 24–27, it was resolved that a memorial, setting forth certain needs of the work, be sent to the General Convention, to be held in Minneapolis. We beg leave to call attention to the following:

(1). "We ask that should a Commission for Work among Colored People be appointed, that in its composition the colored clergy and laity be fairly represented.

(2). "We would ask the employment of two well qualified colored priests, to labor under the direction of the Church Commission or Board of Managers. These could engage in evangelical work, and, coming into the closest contact with the people in one half of the year, would know their requirements, and in the other half of the year could be engaged in letting the work be known in the North. We believe such a practice would be most beneficial to the work. It has been tried in other denominations, and found most helpful.

(3). "We recommend the founding of a college, well equipped in every way, where the youth of our race might not only have Church training, but the benefits arising from a college education."

The memorial was referred to the committee on colored work appointed by the Board of Missions.

The Rev. Dr. Lawrence, of Massachusetts, moved that a joint committee of two bishops, two clergymen, and two laymen be appointed to nominate 15 persons as trustees for Prayer Book distribution.

Mr. Schneck, of Long Island, asked that the committee on canons be directed to propose such an amendment as necessary for the substitution of the words "bishop coadjutor" for the words "assistant bishop" in the Constitution.

Mr. Forsyth, of Louisiana, asked that the committee on canons be requested to draw a canon defining and regulating the status of clergymen called by vestries to the position of rector and also to define the relations of an assistant rector.

The Rev. Dr. Richards, of Rhode Island, asked that the secretaries of both Houses be instructed to have prepared by an expert a subject index to the journal of the proceedings of the Convention of 1895, and to the digest of the canons. He said that the bulk of the work required the scientific experience of an expert. The resolution was carried, and the House proceeded to the order of the day at the call of Dean Hoffman.

Mr. Nash, of New York, offered a resolution that the subject of the revision of the Constitution and Canons be referred to a new commission to report at the next General Convention, article by article, whatever changes such commission might deem advisable.

Mr. Stockton, of Western New York, called for a ruling of the Chair as to whether such a resolution was in order.

The Chair: "With very great deference for the mover of the resolution, and submitting to the judgment of the House, the Chair would express the opinion that that resolution is not now in order. The subject of the revision of the Constitution and Canons is now in the hands of a joint commission, consisting of members of the House of Bishops and of this House. The Commission is still in existence, has not made its final report, and has not yet been discharged. The Chair is of the opinion that it is not in order to appoint another joint commission while the one in existence still has the matter in its hands. The Chair is of the opinion that the only motion it can entertain now would be a motion to discharge the present Joint Commission, which would require the consent of the House of Bishops." The Chair further stated that the Commission had only presented their report upon the Constitution, having, with the consent of the House, withheld for the present, that upon the revision of the Canons.

Mr. Nash then moved to strike out section 3 entire. He claimed that the presiding bishop had been originally appointed simply as the presiding officer of the House of Bishops, and that the Convention was now legislating into existence something heretofore unheard of, in regulating the powers and rights of an officer to preside over the whole Church.

Mr. Stockton, of Western New York, moved that Mr. Nash's motion be acted upon at 12:55, unless the House should reach a vote upon it sooner. An amendment that the House should take immediate action was carried. A vote by orders was then called for. But the request was withdrawn upon its being stated that the opportunity for a vote by dioceses and orders would be given after the discussion of the whole.

The question upon Mr. Nash's motion being now before the House, the vote resulted: Ayes, 120; nays, 178. It will be remembered the House spent most of its time yesterday discussing section 3, which relates to the primate. The motion to strike it out was lost by count, but it has yet to be voted on by dioceses and orders.

Section 4 was then read by the secretary.

The Rev. Dr. Hoffman, of New York, stated that the only alteration from the present Constitution in section 4 was in making the number of clerical and lay deputies respectively "three" instead of "four." The object of this proposed change was to prevent the cumbersomeness of so large a body, and also to relieve the matter of divided votes.

Mr. Bennett, of Massachusetts, offered an amendment, which he claimed was simply one of phraseology, without any difference of meaning, except that it proposed the substitution of the term "residence" for "domicile," the latter being one that implied a technical, legal right to vote and pay taxes.

Mr. Burgwin, of Pittsburgh, said that he was in favor of Mr. Bennett's amendment, with the exception of just that one word, as he thought that what had been urged against the word "domicile" was just the reason for using that word. He said that he knew of two instances where deputies had been allowed a seat in the Convention who were not really residents (domiciled) in the diocese which sent them, and that it was simply owing to the broad and vague interpretation of the word "residence."

Mr. Bennett said that he was not at all strenuous on that point, and was willing to retain the word "domicile."

An interesting discussion then arose over the question of changing the deputations from four to three of each order.

Mr. Fairbanks, of Florida, moved that the present number of four be retained. He said that as to the number being too large, with the growth of the Church, it would still be too large if three should be selected; what was needed was for it to be understood that some place other than a church should be used for the sessions of the Convention. There had been no trouble in Chicago as to hearing or being heard (the meeting of the Convention in Chicago, in 1886, was in Central Music Hall). The older men are commonly selected for delegates, and whether from the infirmities of age or burdens of business, they were to a great degree liable to be absent, and if the number was put at three, it was very likely to be reduced to two, and the matter of a divided vote would not be obviated.

Judge Prince, of New Mexico, said: "I had intended to move this same amendment, thinking it might be proper to come from a missionary jurisdiction, so it would be evident that the only motive was the desire to benefit the Church. I think that every one will appreciate the fact that the interest and enthusiasm of these meetings come largely from numbers. The effect upon the community is largely from numbers. Reduce the numbers, and you will reduce the enthusiasm and the inspiration, and lessen the effect upon the people generally and upon the country, as well as of the community where the Convention is held. The number is not fixed at four, and the number in the amendment is not fixed at three. It is proposed that not more than four, or not more than three, shall be the number. Some of our dioceses at present send three clergymen and three laymen. They can send two or one, and still have the same weight and power in the transaction of business when the vote is taken, as all the crucial votes are taken by dioceses and orders. In regard to accommodations and the willingness of any place to accept the burden, if it be so considered, or to extend the hospitalities, as I believe it is considered, the scene of yesterday, when four cities vied with each other for the next General Convention, seems to me to set at rest any argument, based on the idea that there is too great a strain upon the hospitality of the Church people of this country."

The Rev. Dr. Robert, of Missouri, said: "If you reduce the number to three you don't avoid the divided diocese; absentees may reduce the number to two, and those two may not agree. We want to see the Church represented in her glory, her power, and her beauty, that we may go back from these meetings carrying more enthusiasm and finding ourselves better Churchmen."

Mr. Biddle, of Pennsylvania, said: "It is also to be considered that the greater number makes it easier to promote familiarity on the part of deputies with the workings of the House. Sometimes it takes about half a session for the new attendants to become familiar with our practice."

The Rev. Dr. Alsop thought that by retaining the expression "not more than four" it would be in the power of the Convention, at any time, to vote for a smaller number. (Cries of no! no!)

The Rev. Dr. Richards, of Rhode Island, thought the argument had taken too much of a kindergarten form. He said that we come together for the distinct purpose of legislation. He thought legislation by town meetings was not always the most perfect. The larger the body the more it is liable to enthusiasm, and it is less likely to be governed by plain, hard sense. The body that is large is touched by eloquence and takes action which it repents next day, or perhaps the day after, when too late to move reconsideration.

Judge Atwater, of Minnesota, said that from his experience of 32 years in the General Convention (with one exception) he had observed that the question of representation had been more or less constantly raised and discussed in reference to the Convention becoming unwieldly on account of its numbers. In all that time no Convention had been held in a church where all the deputies could be accommodated in such a manner as to hear and be heard. The same objections are made in whatever church we select. It has been universally the case. In Chicago the objection was obviated, but in no church that he recollected has it been obviated. True, the meetings can be held in an opera house or an assembly hall, but he ventured to say that no church where we were likely to meet could overcome these difficulties. Large as the Convention is to-day it is probable that within 25 years, at least, it will be increased one-third. We are making these Constitutions to last not 25 years, but perhaps, and he hoped, a hundred years, and it seemed to him that it would be better to reduce the deputation to three clergy and three laity in every diocese. Of course there would be inequalities. Judge Atwater emphasized the value of these Conventions as an educational force, but thought this would not be injured by the change. In that connection, he said, continually men come to me and say: "We didn't know before about your Church. We didn't know that you have such a body of men as you have shown us here." The educational power of the Church through the presence of this General Convention is more than anything that we have done ourselves.

The vote in the affirmative being 215, it was deemed unnecessary to take the negative vote, and the motion to continue the present number of deputies was carried.

Dr. Richards spoke in favor of the word "residence" as opposed to "domicile" in the electing of deputies, urging that it was of more importance to the diocese to send its very best men than to be too technical as to their habitation.

J. R. Triplett, of Missouri, moved as a substitute to amend section 4 of Article 1, by inserting after the words "canonically" in the fourth line the words "and actually."

Dr. Fulton: "I would like to state one objection to the motion of my friend from Missouri. Under the canons of the Church instructors in certain institutions are not required to be canonically residents in the institutions to which they belong."

Mr. Triplett: "I had first written the amendment so as to read after the word 'canonically,' 'and entitled to vote in the convention of his diocese.' However, I prefer the wording of the amendment as I first stated it."

Dr. McVickar, of Pennsylvania: "I trust myself this amendment proposed by the deputy from Missouri will not be carried, but I hope that from the deputy from Rhode Island will prevail. Why intertere with the rights of the diocese? Why should we pretend to say to a diocese who they should have to represent them? There are certain broad lines, of course, within which we may lay down rules, but when we say to a diocese who is sending a priest or a layman to the Convention who they should send, it is somewhat arbitrary. There may occur circumstances which make it impossible for the one who was chosen to attend. A delegate may have represented that diocese for many years past but removed from it shortly before the Convention, and by this rule, although he is thoroughly acquainted with the requirements, he would be unable to represent that diocese. We know very well from actual experience how very important it has been that certain gentlemen in this House should be here, but many of them have been returned simply from courtesy. We have, in the revision of the Prayer Book, an instance in which a representative moved from a diocese to another, and was returned to the Convention by courtesy. It would have been an incalculable loss to this House if he had not been returned. I trust the motion of the deputy from Rhode Island will be carried."

The amendment of Mr. Triplett was put and lost.

The amendment of Dr. Richards was also put and defeated.

Judge Bennett's amendment was next in order, but before putting it, Dr. Hoffman wished to say a few words. He said: "I hope the amendment of Mr. Bennett will not prevail. The article was drawn with great care and has been carefully considered by the House of Bishops. It will be much safer for us to adopt that than to vote upon one which we have heard read but once, and would involve us in sending this message back to the House of Bishops for their consideration."

James Biddle, of Pennsylvania: "I move to strike out all after the word 'majority in each order,' and insert the words 'majority of the dioceses entitled to representation in that order.'"

Dr. Alsop, of Long Island, moved to omit, in section 4, the first paragraph and insert "in connection with the parish in the diocese."

As it was within a few minutes of adjournment, the consideration of these amendments was laid over.

Messages from the House of Bishops were then received.

Message No. 24, as to the consent of the General Convention being given to the erection of a new diocese in Northern Michigan:

Resolved, That the House of Bishops does not concur in message No. 12, of the House of Deputies, and has appointed as a committee of conference on the same, the bishops of Long Island, Colorado, and Maryland.

The Chair announced that he would appoint as a committee from the House of Deputies, Dr. Richards, of Rhode Island, the Rev. G. Mott Williams, of Northern Michigan, and Peter White.

Whereas: The Armenian Church, one of the most ancient communions in Christendom, is being subjected to great persecution, in the wholesale slaughter of men and violation of women, and is perishing from disease and hunger,

Resolved, This Convention commends to all Christian people the prompt employment of such aid as may be thought necessary; and

Resolved, The authorities of the Church of England be asked to take such action as will commend the course of the Armenian Church to the whole English-speaking race."

The whole of the message was accepted without discussion, but Dr. Huntington asked for a division on the concurrence of the House of Deputies to the last resolution. Dr. Huntington stated that the Church of England would know its duty, and there were diplomatic and political actions on the part of Great Britain concerning the Armenian Church, and it seems undesirable that we should suggest the course of the Church of England.

Mr. Sowden was surprised that they should be asked to request the Church of England to do something instead of asking the Government of the United States to do the very same thing.

On the motion to concur in the last resolution there voted: Ayes, 146; nays, 92, so the whole message was concurred in.

The House then adjourned. There was no session in the afternoon, the Convention having accepted the invitation to visit St. Paul.

BOARD OF MISSIONS

In the evening, the two Houses sat together as the Board of Missions. It was called to order by Bishop Doane, who stated that he did so because of being the senior bishop in sight. The minutes of the last meeting were read by the Rev. Dr. Kimber. Bishop Gilbert, of Minnesota, then moved that the Board of Missions request the House of Bishops to elect a missionary bishop for Alaska. Bishop Doane invited Bishop Rulison, of Pennsylvania, to speak upon the subject.

Bishop Rulison: "I had expected Bishop Neely would take the floor and oppose this motion, but as he has invited me to speak first I will do so. The smallness of the population is one great reason offered for opposing the election of a bishop for Alaska, and another reason given is that the field is already occupied under an agreement that we will not intrude where other bodies are located. I want to say that there is no barrier in the way of our approaching Alaska or electing a bishop for Alaska by reason of any written agreement, verbal compact, or even tacit understanding on the part of the Board of Managers. There are other religious bodies that have entered this country, but that should not hinder our sending a bishop to Alaska, or limit the freedom of our operations in that land. There is no business man in this General Convention who would transact his business as we are doing. Every one knows that a business corporation would send a man with a knowledge of the work and responsibility, and with authority to do that work well. We need not simply one mission or two missions, or three missions here and there. The Church needs a head in that land, simply because it is an Episcopal Church, and we cannot run it on Congregational lines. We have been trying that altogether too long. I know there are a number of people who have been disposed to get rid of part of our name, and it is rather too long, but whether we get rid of the word Episcopal or not, we do not get rid of the thing. If I had the administration of our work I should send, first of all, to every jurisdiction in our land, a bishop. We have got to have a bishop anyway. Suppose we put Alaska under Olympia, or under the care of the Bishop of Mackenzie river. We must meet his expenses every two or three years for going there, and we shall save little, if anything, of the expense there would be in keeping a bishop in Alaska. Do not let us take a step backward. Within the last 10 or 12 years we have to some extent overcome the difficulties under which we suffered through the scarcity of bishops in the early history of this Church."

Bishop Neely, of Maine: "I stand here to-night to plead for the interests of the missionary work of the Church in this land. Twenty-nine years ago I gave myself to missionary work in a large missionary jurisdiction, under the disadvantage that it was not called a missionary jurisdiction. My heart is full of sympathy for the missionaries in heathen and foreign lands, and I want to see the work more adequately done everywhere. We ought to give thousands where we now give hundreds for the support of the work, both at home and abroad. We don't give by any means as much as is needed in every part. I am here to plead for more equitable distribution of the needs of the Missionary Board. I observe, in the annual report for 1893–'94, that we gave $8,100 to Alaska. I observe that last year over $12,000 went to Alaska, and $9,000 actually paid within the course of the year. It is my deliberate judgment that that was an unfair proportion to give for the support of that work, in view of the many claims in other portions of the land. That is manifest, I believe. There are higher claims for our work, for instance, in the South. We are giving $40,000 to the work in the South—the whole South—among 7,000,000 people. It would seem the smaller the population the more we ought to do. I can not consent to the notion that we ought to have a missionary bishop for every district in our land, without reference to the people."

The Bishop then gave figures showing the tendency of the population in Alaska to decrease and also showing the smallness of the population in the towns and at the missionary stations. He also mentioned the representation of various Christian bodies, which, being footed up, gave an estimate of there being ministrations, under the authority of some religious organization, to every 70 people.

"I wish to speak first of all of our own mission, a mission that was once within the jurisdiction of the present Bishop of Selkirk, and on the boundary line of our own country and British Columbia. At the time of which I am speaking there were only two missions within our territory. These missions have been established there 40 years. Archdeacon Kirby labored in rhe field, and the year book of the Church of England, in Canada, speaks of the work there, and not in altogether the highest terms, although every credit was given. These are the men and women to whom our missionaries were sent. Bishop Bompas wrote and said we should take care of these two mission stations. It was interpreted that he asked that a bishop should be sent; he asked no such thing. I was not present at the meeting of the House of Bishops at Pittsburgh, but on the strength of this communication a quorum of bishops proceeded to elect a certain man as Bishop of Alaska, and yet there had been no bishop asked for. I don't think any such thing was contemplated by him when he wrote these missions should be cared for by us. We did right to maintain a missionary there, and I agree in giving the money for the support of the missionary on the Upper Yukon. At Mr. Chapman's station there are himself and wife, a lady doctor, and Miss Sabine. Mr. Chapman went on a vacation two years ago, and what has he done since he has been back? He has not been outside of that little mission. He has had a school conducted there by Miss Sabine and himself with an average attendance of 17 people. His report is before me. He asks, notwithstanding the $1,500 for his hospital, $2,000 annually for the maintenance of the hospital and school; also $900 outside of extraordinary expenses, and $150 as the maximum amount for the boarding of each boy at the school. I suppose $25 would be a good sum to be put as the maximum amount. We need something to be done there, and we can have two young men there and $2,000 could be spent on Fort Hope reasonably and right. Few as the people are, they want guidance; I do not propose they should be entirely without spiritual help, but not in the way proposed. Suppose we had a mission at Juneau; well here is the Bishop of Olympia right at hand; he gets on the steamer at Vancouver and finds himself up there, and can spend six weeks for the sum of $150. For the missions on the Yukon there is a bishop there, and a bishop who is known by them and loved and revered. Of the number of members spoken of in the report of the gentleman already referred to, of his own confession, he has not seen a good many of those who are enrolled. He knows they were once enrolled and that is about all. He says his jurisdiction is 100,000 square miles and the population in it is 3,000. The population in the whole Yukon district is 3,900, and the greater proportion of that population is away from Mr. Chapman, and he is away from the mark when he speaks of these figures. I have given you some of the reasons which will constrain me in opposing the election of a bishop for Alaska, and I will propose, inasmuch as this Board is a board of review, and has to pass judgment upon its Board of Managers, I should like to see a vote upon this question as to whether it is wise, or judicious, or justifiable to spend the large sum of money that was devoted to this work there last year ($12,500), when in the South 7,000,000 people were only given $45,000. When we consider the needs of the work in the Indian Territory, of the work in South America, and in the foreign field, I cannot for a moment believe that it is our duty to give such an amount for this purpose."

After speeches by Bishops Tuttle and Whipple, Dr. Christian, of Newark, entered a vigorous protest against the remarks of the Bishop of Maine. He knew personally the priest whose name had been spoken of so freely. He knew what he had done, and whilst he didn't pretend to stand there to defend a missionary, for the simple reason that he did not require a defense, yet such words need not have been spoken. His actions spoke for themselves. He was a consecrated missionary, and while he might not have the intellectual acquirements that some of the gentlemen present have, yet he was thoroughly competent to fill the position he held. The speaker challenged the statement that no priest in the Church if elected to the position of bishop, would go there. The American Church was not lacking in sending out to the foreign field, and would not be behind the English Church in its efforts to evangelize the world. If the field in Alaska was small, the need was great, and the work there should not be overlooked.

Dr. Langford, general secretary of the board, denied that there was any partition of the territory, and said that he had never heard from the supposed conference of missionary secretaries which partitioned the work.

Dean Hoffman said that he could not sit still under such charges as the Bishop of Maine had made. The Rev. Messrs. Chapman and Provost had both been under his charge, and were among the Church's most efficient missionaries. It was no sin to have a talk through interpreters. "My good friend," he went on "is a little mixed on his geography, as on other matters. He talks about snowshoes in southern Alaska, which has a climate like that of southern England. Then he says there are no roads. So there are no paved streets in Venice. The land is scattered into a million islands. Mr. Chapman and Mr. Provost have not merely 300 people about them, but in the winter season preach to several thousand. The Greek Church has churches there, that's true. But with the exception of two, they are all several hundred miles in the ocean, in the Aleutian islands." He then told something of the industries of Alaska. The great mines employed many Church people, who were crying for ministers. As he was coasting along at the time of his visit he had often to land and baptize the children and bury the dead.

Bishop Seymour, of Springfield, said he was very sorry the estimable Bishop had fallen into such a grievous error about Alaska. He thanked God that the Bishop of Maine was not present at the General Convention 50 or 60 years ago, to deliver the same sermon concerning the territory in which the Convention is now assembled. He would have protested against entering the "howling wilderness" which Fisher Ames said never would be opened up. When the Bishop called it "petty work" it sent a thrill through him. No work for the Master could be petty. True, the men might be in better fields, but carry that principle out, and the Bishop of Maine would take all his men to other fields. "It's hard for me to say these words," he said; "they are wrung from me, but as a bishop of my order I have not the slightest sympathy with the words which the Bishop of Maine has spoken."

Bishop Paret, of Maryland, said he loved both the Bishop of Maine and the Bishop of Minnesota, and he hated to come between them. But he thanked the Bishop of Maine for his fearless stand, and for opening a new era in missionary discussion; for trying to get behind the seeming facts and get the real one. Sentiment, rather than facts, had governed the mission work of the Church. He did not concur in all Bishop Neely had said, and believed that Bishop Whipple had been somewhat carried away by his love for the Indians. "Give him the credit for being an honest man, and thank him for it," he concluded.

Bishop Neely said he must say a few words more. He was speaking to a board of missions, not to a mixed audience, and had used facts. His facts had been challenged, and he must defend them. He could substantiate all the facts from documents. Dean Hoffman had challenged some of his facts, and he could challenge some of the dean's. Dean Hoffman had seen only what tourists had seen. He had not thought the Board would be ruled by sentiment, and thought all its concern would be for facts. He then asked how a vote was going to be taken in such a general assemblage. A motion was on the floor and no one knew who was going to vote upon it.

Bishop Nelson, of Georgia, said that from all the personalities of the evening the fact was still evident that Bishop Neely had proved that the apportionment was too great for Alaska, when money was vastly needed in the South, among both white and black people.

Bishop Rulison took the floor to say that the facts were plain; that Alaska was growing. He was not ignorant of what Bishop Neely had in his books. The expenditure was great, because the field was new.

Bishop Barker, of Olympia, told why he had put his hand on Alaska. He wondered why the Board of Managers had not told what they knew three years ago. He had sent a man to Alaska, and now knew what the Board of Managers knew three years ago. He had a letter, 10 days old, from this man in Alaska, who wrote from Juneau, that he would soon have a church built by the people of the town. This man could only stay three months. What was to be done? As to most of the facts the Bishop of Maine had produced, the must of ages was on them. The work must be done in Southern Alaska, where the human life is, and there should be the bishop. He himself would not administer the diocese, "not much." There was not a hospital in all Alaska where a woman could go. Put the bishop in Juneau, where the human life is. He could go to the Yukon sometimes, as the men do who go through that country selling sewing machines. He can go by pony to the headwaters of the Yukon, and then down the river. He criticised the Board for keeping the Church in ignorance of the facts.

Bishop Hall, of Vermont, said the House was evidently not in a temper to take a vote, and moved adjournment.

Bishop Doane, from the chair, defended the Board by saying that the Board had three times asked the House of

Bishops for a missionary bishop to Alaska. He then put the motion, and adjournment was taken till Friday, at 8 o'clock.

Friday, Oct. 11th—Ninth Day

After the call to order Mr. Thomas, of Pennsylvania moved the following:

Resolved. The House of Bishops concurring, that the adjourned session of the Board of Missions to be held this evening, sit with closed doors.

Mr. Prince, of New Mexico, said: "So far as I understand it, the joint action of the two Houses has nothing to do with the action of the Board of Missions, which is a separate body."

The chairman said: "The chair is of the opinion that the point of order is well taken, and the House of Deputies cannot bind the Board of Missions."

Mr. Thomas: I will amend then, and request the Board of Missions to sit with closed doors."

Dr. Davenport moved:

Resolved, The House of Bishops concurring, that title 3, canon 7, section 1, be amended by the addition of the following article, to be numbered section 10: "Whenever there shall be a meeting of the Board of Missions, as provided for in section 3 of this canon, there shall be a roll call of the bishops and of all deputies and delegations and of all other members of the Board. A majority of all members of the Board shall be necessary to pass a vote."

Resolved, The House of Bishops concurring, that title 3, canon 7, be amended by changing the numbering of same to section 11.

Dr. Davenport explained that there was some difficulty in determining who were members of the Board of Missions and that was one of the reasons for the introduction of the resolution. They must not be led away by popular sentiment or kindly feeling, and this resolution would make it necessary that no vote should be taken unless there was a quorum present.

Dr. Davenport's resolution was then put to the House and carried.

At this stage of the proceedings the chairman stated: "I desire to change the ruling on the motion made by Mr. Thomas and decide that the further consideration of it is before the house."

Mr. Thomas then moved his resolution again that the meeting of the Board of Missions be held with closed doors.

Upon the resolution being put, a division was called for. The vote resulted, yeas, 125; nays, 133.

Mr. Fairbanks then moved:

Resolved, That the committee of arrangements for the Board of Missions be requested to enforce the rules respecting the occupation of the seats by other than deputies in that portion of the house allotted to clerical and lay deputies.

Dr. Fulton said: "It is absolutely certain all the seats devoted to deputies will not be full, and I trust this motion will not prevail."

Dr. Jones, of Central Pennsylvania, moved as an amendment to add the words, "that the rule be not enforced after 8:30 in the evening."

The amendment was lost, and on a division being called for on Mr. Fairbank's resolution, 89 voted in the affirmative and 146 in the negative.

Message No 29 of the House of Bishops was read, being a resolution in favor of the next Convention meeting at Louisville, announcing non-concurrence with the message of the House in favor of meeting at Atlanta, and asking for a committee of conference. The resolution named as bishops on that committee, the Bishops of NewYork, California, and the coadjutor Bishop of Tennessee.

Message No. 30 was read, being a resolution for a joint committee of two bishops, two priests, and two laymen to be appointed to arrange an order of work for the next Missionary Council, and naming the Bishops of Pennsylvania and Ohio.

Rev. Dr. Lindsay, of Massachusetts, moved that the Joint Commission on revision of the Constitution and Canons be asked to submit their full report this afternoon, at 3 o'clock. He said that if the whole report could be brought before the House, action might be taken on some of the measures proposed, and the time of the House be saved.

The Rev. Dr. Hoffman, chairman of the Commission, stated that the commission had been very busy in their efforts to get the report fully before the House and would be very glad to present it at the earliest possible time The commission had come to Minneapolis before the time for assembling the Convention in order to hasten their work, and they had been giving every moment of their time to the effort to perfect their work on the canons. There was one important matter still before them, and he would like the motion amended so as to permit the report to come in on Monday, which would be practically the same, there being no session of the House to-morrow. Dr. Hoffman stated further that although not authorized to speak for the commission as to whether it was expected that the Convention should take final action upon the report, he knew the mind of the commission and that they deemed it very important that all these suggestions in regard to the Constitutions and Canons should be carefully and thoroughly discussed by this Church in order that a new committee might make an intelligent report to the Church at the next Convention. He said: "We never dreamed that the Constitution or Canons of the report would be adopted by this Convention, but we did hope they would be fully discussed in order that the committee might make its report to the next General Convention in the light of such discussion by both Houses. The House of Bishops has signified their approval to a large portion of the Constitution as reported by the commission, with some slight verbal changes. I do not deem it possible for us to take up here more than a very small portion of the Canons, but we do hope to have the Canons on Ordination considered. It seems impossible to find two legal gentlemen who give the same opinions."

The Rev Dr. McKim, of Maryland, said: "The workings of the House remind me of the Prophet Jonah in the ship. They tried very hard to work the ship because they didn't want to put Jonah out; and we have been laboring hard under this matter of revision, and what have we accomplished? We have changed Constitution to Constitutions, and we have changed the title 'Protestant Episcopal Church' to 'that branch of the holy Catholic Church known in law as the Protestant Episcopal Church,' and meantime we have waiting for our attention all these matters in the report of the committee on unfinished business. We pray every day that the councils of this Church may be so guided by the Holy Spirit that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, and we are wasting our time over these things that are accomplishing nothing towards that end."

The point of order was taken that the question before the House was not being adhered to.

The Rev. Dr Taylor, of Springfield, said: "I am bound in deference to the work of the Commission on Revision to take exception to the speech of the reverend gentleman from Maryland when he describes the work of this commission under the simile of the ancient prophet. We are here to determine whether this is a prophet. Some members of the House, I take it, from their speeches and their votes, very decidedly do not think there is any prophet in the matter, but I think that when this commission has for three years been giving this subject careful consideration, we ought to patiently consider their report. The chairman of the commission labors under peculiar difficulties, from the fact that he has been left alone to speak in defense of the work of the commission, owing to other members being absent on account of sickness and other causes."

The point of order was again raised that speakers should confine themselve to the question before the House, and the Chair earnestly requested them to do so.

The resolution of the Rev. Dr. Lindsay, of Massachusetts, amended so that the report of the commission should be presented at 10 o'clock Monday, was passed by a vote of 179 to 75.

The House then proceeded to the consideration of section 4 of message No. 9 from the House of Bishops, the question being upon the resolution of Dr. Bennett and the amendments offered thereto.

The amendment to Mr. Bennett's resolution being lost, Mr. Biddle withdrew his amendment, and the other amendments being lost, the question reverted to Mr. Bennett's resolution, which, on motion of the Rev. Dr. Weller, was tabled by a vote of 153 to 121.

The Rev. Dr. Richards, chairman of the committee on conference concerning organization and admission of Northern Michigan as a new diocese, asked leave to report in favor of requesting the House of Bishops to re-consider the matter and concur with the House of Deputies.

Section 4 of the message of the House of Bishops was then taken up. The Rev. Dr. Fulton introduced a resolution, providing that in case of a quorum not being found (in a vote by orders), the question may be taken up by the House when a quorum shall be present. He said the reasons for offering this amendment is that an important measure might pass, and also that an important measure might be defeated, by the temporary absence from the House of persons who might like to vote upon the question, and whose presence might affect the action of the House.

Mr. Biddle moved to substitute the words "majority of the dioceses to representation in that order," in place of the corresponding words in the section. He said he had hoped to have his resolution referred to the committee on Constitution and Canons, in order to get a correction of the difficulties in this regard that exist in the present canons. In the present Constitution the clause is, "provided such majority of the dioceses comprehend a majority of the dioceses represented in that order." This has been liable to three different constructions; one is, what means a majority of the dioceses entitled to representation? another, whether it means a majority of the dioceses which have appeared at that particular meeting of the Convention; and another, whether it is a majority of a quorum.

The Rev. Dr. Hoffman—"I trust that the amendment will not prevail. If the amendment referred to important questions only, like that amendment to the Constitution altering the Prayer Book, I should agree; but that point is already provided for, both in the present and the proposed Constitution. And I submit that the requiring a majority of all dioceses is hampering this Convention very materially. It might be impossible to carry a vote on unimportant measures by a majority of all dioceses entitled to representation; it has not been the practice of the Church in the past, so far as I know."

The Rev. Dr. Fulton said. "A vote by orders is intended to be an obstructing vote—justly and rightly so, because nothing of importance ought to be forced on this Convention; but there is a differentiation between constitutional matters and ordinary legislation; consequently it seems to me, that when we vote by orders on the Constitution there should always be a concurrent majority by both orders, no matter how many or how few may be present—a concurrent majority of both orders. I thank Mr. Biddle for this motion, but would like this distinction made clear in it, and would be glad if he would so frame it; I hardly know how to do it I think his point one of supreme importance in all matters of constitutionality; but I think that to put that restraint upon all ordinary questions would be a serious risk in the transacting of the business of the House."

Attention was called by other deputies to other provisions in the Constitution that seemed to make the proposed amendment unnecessary.

After some general discussion, Mr. Biddle withdrew his amendment.

An amendment providing for counting a divided vote as one-half a vote on each side, was lost by a vote, 111 to 143

Mr. Nash, of New York, moved to insert in the last clause of section 4, after the words "at the time," the words "of the vote."

Mr. Hill Burgwin moved to amend by striking out, "at the time of the vote," and insert, "represented in that order in the Convention then in session."

Mr. Nash accepted the alteration proposed by Mr. Burgwin.

Dr. Fulton desired to amend the amendment by inserting the words "of the vote."

The amendment of Dr. Fulton was then put and carried.

Mr. Nash's amendment was also put and adopted.

Mr. Nash, of New York, proposed another amendment to the same section, wishing to add after the words, "on any question" the following, "not involving a change in the Constitution or in the Book of Common Prayer."

The amendment was lost.

Dr. Bacon, of New Jersey, moved as a substitute for section 6 that the following be adopted: "Each missionary district of this Church, the bishop of which has a seat and vote in the House of Bishops, may be represented in the House of Deputies by one clerical and one lay deputy, chosen by the convocation of the clergy and laity of the jurisdiction. Such delegates shall have all the rights of deputies, except they shall not have a right to vote except where the vote is by dioceses and orders."

Dr. Bacon's substitute was adopted by a vote of 193, with a negative vote of 60.

Dr. Taylor, of Springfield, moved an amendment to the section just adopted by striking out all after the words "to vote."

The amendment was lost.

Mr. Nash then moved to insert after the word, "Church," the following: "Or chosen by convocation of the churches in Europe."

Dr. Nevin stated that the difficulty was that many of the clergy abroad, after a residence there of many years, often became anglicized or, worse, Germanized. It was necessary to keep the clergy at the head of these Churches abroad in touch with the American Church, and they should have all the rights which were afforded those from missionary jurisdictions.

The amendment was carried and a recess was taken for lunch.

AFTERNOON SESSION

At the afternoon session the Chairman announced the following as a committee to nominate the Board of Managers on the Missionary Council: Dr. Eccleston, of Maryland; Dr. Henshaw, of Rhode Island; Dr. Christian, of Newark; Dr. Blanchard, of Pennsylvania; Mr. Burns, of Western Michigan; Mr. Stark, of Connecticut; J. S. Biddle, of Pennsylvania; J. N. Brown, of Rhode Island, and Mr. Schenck, of Long Island.

As a joint committee to arrange the order of work for the next Missionary Council: Dr. Brewster, of Long Island; Dr. Battershall, of Albany; Dr. Drown, of Long Island, and B. Stark, of Connecticut.

Dr. Frederick Gibson having resigned as a member of the committee on Church archives, Dr. Samuel Hart was appointed in his place.

Mr. Bennett moved that section 6 of Article 1, as now amended, be placed at the end of the first paragraph of section 4.

This was carried.

Article 2, as contained in message No. 9, sent down from the House of Bishops, was then considered.

Mr. Burgwin moved to amend this as follows: Strike out the first two lines and insert: "The General Convention shall meet in every third year, on the first Wednesday in October, unless a different day be appointed at the preceding Convention, and at such place as may be determined upon by the Convention."

Mr. Lightner proposed as an amend ment, that no alteration be made, but the amendment was lost, 82 voting in favor of it and 121 against.

Mr. Burgwin's motion was put and carried by a vote of 133 to 86

Mr. Nash, of New York, moved as an amendment, that the Convention meet every fifth year instead of every third.

Dr. Hoffman: "I don't think we are ready for that yet. It may be said that we have not enough to do, but I think if we had nothing to do but meet together and see one another that would be sufficient cause for our meeting."

The amendment was put and lost by a large majority.

Messages from the House of Bishops were received.

Message No. 31 stated that: "The House of Bishops informs the House of Deputies that it has adopted the following amendments, and asks the concurrence of the House of Deputies: That the following amendment be made to the Constitutions, and be made known to the several dioceses in order that they may be finally agreed to and ratified at the next Convention: Strike out Article 4 and 9 of the Constitutions and insert the following as Article No. 5:

"Section 1.—In every diocese the bishop or bishop-coadjutor, shall be chosen agreeably to such rules as shall be prescribed by the convention of that diocese. Missionary bishops shall be chosen by the House of Bishops in accordance with canonical provisions of the General Synod.

"Section 2.—A bishop shall confine the exercise of his office to his own diocese or missionary district, unless requested to perform some episcopal act in another diocese or in a missionary district by the ecclesiastical authority thereof, or unless authorized and appointed by the House of Bishops to act temporarily, in case of need, beyond the territorial limits of the United States.

"Section 3.—No one shall be ordained and consecrated bishop until he shall be 30 years of age; nor without the consent of a majority of the bishops of this Church, exercising jurisdiction in the United States. No one shall be ordained and consecrated bishop by less than three bishops.

"Section 4.—A bishop may not resign his district without the consent of the House of Bishops.

"Section 5.—Bishops may be consecrated for foreign lands upon due application therefrom, with the approbation of a majority of the bishops of this Church entitled to vote in the House of Bishops, certified to the primate under such conditions as may be prescribed by canons of the General Convention. Such bishops shall not be entitled to vote in the House of Bishops nor shall they perform any act of the episcopal office in any diocese or missionary district of this Church unless requested to do so by the ecclesiastical authority thereof."

Section 6 was struck out in the message.

It was decided to consider the message when reached in its proper order.

The House of Deputies having finished the consideration of the clause of Article 1 of the Constitution, as contained in message No. 9 from the House of Bishops, Dr. Parks, of Pennsylvania, moved that the House of Deputies does concur in the same with the amendments made by the House of Deputies.

A vote by dioceses and orders was then taken in the concurrence of the House to the message, the vote being taken upon each section of the Articles. For section 1 the vote was: clerical, ayes 51, nays 1, divided 1; lay vote, ayes 42, nays 1.

The Chair announced that the section was agreed to by a constitutional majority of both orders.

The vote on section 2 resulted: Clerical, ayes 53; lay, ayes 42, nays 3, divided 1.

The House then voted on the first part of section 3, reading as follows: "The senior bishop of this Church in order of consecration, having jurisdiction within the United States, shall be the presiding officer of the House of Bishops." The vote resulted, clerical, ayes 50, nays 3; lay, ayes 41, nays 2 divided 1.

A vote was taken on the section "shall be called primate," resulting, clerical, ayes 31, nays 16, divided 6; lay, ayes 20, nays 23, divided 3

The balance of the section was voted on. The result was clerical, ayes 52, divided 1; lay, ayes, 45, nays 2, divided 1.

The vote on the first part of section 4 resulted, clerical, ayes 53; lay, ayes 45, nays 1.

When the paragraph in section 4 as amended by the House of Deputies, providing for admitting representatives of Churches in foreign lands to franchise was reached, there was a call from various directions for a reconsideration of the action taken this morning. Several deputies said that as it had come up in the hurry and noise of adjournment time, it had not been properly understood. It was suggested that the vote on the section be taken up to that point.

The question was asked whether representatives from the Church in China and Japan were to be allowed, not only to occupy seats, but to vote. It was also asked whether we have such a thing as a convocation of Churches in Europe.

The Rev. Dr. Davenport, of Tennessee, said that as we are the Protestant Episcopal Church of the United States, he thought it entirely beyond the scope of our organization to allow any foreign representation.

The Rev. Dr. Taylor thought the question a very important one; that the change proposed was not one of evolution, but of revolution, and recommended that the whole matter should be handled by the committee of conference, which would inevitably have to be appointed, as it was plain that the two Houses did not concur on the subject matter of the Bishops' message No 9.

The Rev. Dr. Nevins stated that a convocation of foreign Churches has existed for some time, regularly called together under a provision made six years ago, and the Churches in Europe at least are in union with the Church in the United States, under the jurisdiction of the Presiding Bishop. It seemed to him that if they do not belong to the United States of America, they should not be considered as under the jurisdiction of this body.

Upon a vote being taken, there were, in the clerical vote, ayes 11, nays 33, divided 3; lay vote, ayes 9, nays 31, divided 3. The motion was therefore declared lost.

Mr. Burgwin and Dr. McKim wished to have one or two more additions made to the section, but as it was getting near the time for adjournment, and there were several messages from the House of Bishops to be received, on motion of Mr. Nash, of New York, the further consideration of the matter was deferred till Monday morning.

The committee on conference, to whom was referred the matter of the selection of a place for holding the next General Convention, reported and recommended that the city of Washington, D. C., be the place of meeting.

The House decided to accept and concur in the report.

Message No. 36 of the House of Bishops informed the House of Deputies that it had adopted the following resolution: "Resolved, the House of Deputies concurring that the following amendment to the Constitutions be made: Strike out Article 7, and insert the following as No 8: 'No one shall be ordered priest or deacon until he shall have been examined by the bishop and by two priests, and shall have exhibited such testimonials and other requisites as the canons in that case provided may direct. No one shall be ordained and consecrated bishop, or ordered priest or deacon, unless at the time he shall subscribe and make, in the presence of the ordaining bishop or bishops, the following declaration: 'I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation, and I do solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America."

"No one ordered by a foreign bishop shall be permitted to officiate as a minister of this Church until he shall have subscribed and made the aforesaid declaration.'"

The House then adjourned to Monday.

The portions of message No. 9, as so far amended by the House of Deputies, are as follows:

Section 1. There shall be a General Convention of this Church, consisting of the House of Bishops and the House of Deputies, which Houses shall sit and deliberate separately; and in all deliberations freedom of debate shall be allowed. Either House may originate and propose legislation, but every act of the General Convention must be adopted by both Houses, and be certified by the signatures of the presiding officer and of the secretary of each House.

Sec. 2. Every bishop of this Church, every bishop coadjutor, and every bishop whose resignation of jurisdiction, by reason of advanced age or infirmity, shall have been accepted, shall have a seat and a vote in the House of Bishops. A majority of all bishops entitled to vote, exclusive of those who have resigned their jurisdiction and those who are bishops in foreign lands, shall be necessary to constitute a quorum for the transaction of business.

Sec. 3. The senior bishop of this Church, in order of consecration, having jurisdiction within the United States, shall be the presiding officer of the House of Bishops. He shall discharge such duties as may be prescribed by the Constitutions and Canons of the General Convention, or, for its own needs, by the House of Bishops, and shall hold office for life, unless he resign, or be removed from that office by a vote of a majority of the House of Bishops having votes in that House.

The first paragraph of section 4 has been passed by the House, and, in its amended form, reads as follows: "The Church in each diocese which shall have been admitted to the General Convention, shall be entitled to be represented in the House of Deputies by not more than four presbyters canonically resident in the diocese, and by not more than four laymen, communicants of this Church and having domicile in the diocese. Each diocese shall prescribe the manner in which its deputies shall be chosen."

Pending before the House is an amendment to insert after this paragraph section 6, as adopted by the House of Bishops, which reads: "One clerical and one lay delegate chosen by each missionary district of this Church, shall have seats in the House of Deputies, without the right to vote."

Section 5 will undoubtedly be concurred in also Article 2, which will complete the matter of message No. 9 from the House of Bishops.

THE BOARD OF MISSIONS

An adjourned meeting was held on Friday evening, Oct. 11th, the Bishop of Albany in the chair, the subject for consideration being the resolution proposed by Bishop Gilbert, that the Board request the House of Bishops to elect a bishop for Alaska. The first speaker was Bishop Neely of Maine:

"I have recognized the fact that last evening some words fell from my lips which were unadvisable, to say the least, and which, if spoken at all, had better have been spoken at another time and in another place. There were words which seemed to reflect, perhaps, upon the character of the devoted missionary; I say, seemed to reflect, for certainly nothing was further from my heart than that. I have no personal acquaintance with that missionary to whom I referred last evening. I have had information very long since which led me to believe that he is a godly and spiritually-minded man, and one devoted to his work as he understands the demands of that work. Nothing, therefore, was further from my intention than to cast any reflection upon his character or his motives. I beg to apologize from the bottom of my heart if any words of mine led to a different conclusion of my judgment respecting him. God forbid that I should, without further information than I have respecting him, make aspersion upon his character. But I think I have the sentiment of this Board when I say that we are appropriating too much in this jurisdiction in proportion to the demands and claims of larger jurisdictions. That is all. We ought not to have done it last year, and we ought not to suffer it to go on. If it is necessary, this Board should declare itself as the board of managers. It is a function of this Board which is seldom exercised. I don't see how the Board could exercise it in the presence of such a miscellaneous congregation. This Board should have some days when it could meet as a Board without spectators, when they could consult together and discuss these business topics. I am sure the Board of Managers would desire that, but we never have an opportunity to do so. We come here as a Board, but we never revise, criticise, or judge the action of the Board, or at least it has not been done within my experience these last 30 years. This Board should declare itself with regard to this expenditure on Alaska. It will add $3 000 to the $12 000 already paid for the mission there. A mission may arise in Juneau. I presume there will be. We ought not proceed to the election of a bishop of Alaska at this time. Shall we leave these missions without episcopal care at all? I said last night that it was not necessary. We could ask Bishop Bompas to give such episcopal services in this nation as might be required, and give him suitable remuneration, probably $500 would be thought a great deal of by him for the work. If the work is wanted at Juneau, my brother of Olympia is right at hand. There is but one paying industry apart from the salmon fishery in the whole region of Alaska, and that is the mining at Juneau and Douglass Island. There is hardly any tillable land there. There are broad wastes, plenty of icebergs, but no future for Alaska. The population has been steadily diminishing, and as I showed you last night, is 1,300 less than in 1880. I will venture my reputation on that within 50 or 75 years whatever buildings you put up on the Yukon river will be rotted, because there will be no people to live in them. These salmon fisheries have been spoken of a good deal, but those engaged in them are there for only three months and are not to be found by any missionaries; the largest salmon fisheries are in a region where we can never reach them. There is no such thing as to hope for the development of the population. I should never deprecate the laying out a good deal of money where there was an increasing population, but there is no such increase to be hoped for among the Indians of Alaska."

The Rev. Dr. Langford said that with reference to the expenditure of $12,000, $6,000 was paid for salaries of missionaries, $2,000 for extraordinary traveling expenses, and $4 000 for buildings, schools, and other miscellaneous purposes. "It will be remembered that at the meeting of the Board of Missions in 1892, instruction was given the Board of Managers to no longer receive government aid in support of the schools in Alaska. In that way the Board surrendered something like $3,000 I think the Government paid the married missionaries $1,400, the single men $900. It was supposed, at first, it would be possible for them to live on smaller salaries, but experience proved it would not, and the salaries were increased. The work at Anvik was taken up several years ago, at the solicitation of Archdeacon Kirby, who had spent 29 years of his life there, going about on snowshoes and snow sleds and in canoes. He pleaded earnestly for this great territory of Alaska. Mr Provost states that he has on the Yukon river 1,200 baptized souls in his parish; not 1,200 baptized souls on the register which he inherited from the Church of England, but 1,200 baptized souls which he has himself enumerated. I have that from his own lips.

"Our mission at Point Hope—it seems to me it ought to be told this audience how we came to take that point. Our attention was first called to it by Capt. Stockton, of the United States Navy, the son of a clergyman of this Church, himself an earnest Churchman, who had landed at that point and seen the condition of the natives in their desti-

tution, and becoming more and more degraded, and dying from loathsome diseases. We corresponded with him. He wrote to us again and again. He said: 'If the Church that I love has no pity, no compassion, fort hese people, and will not reach a hand to help them, I shall turn to the Church of Rome.' He came to New York for the express purpose of representing the facts to us, and we sent Dr. Driggs, a medical missionary, who was there four years. To the burning shame of this Church, he was without spiritual privileges, without Christian ministrations, working diligently, courageously, hopefully. A year ago last spring we succeeded in finding a clergyman in Western New York willing to leave his home and go there, if but for a brief time, for the purpose of bestowing spiritual ministrations."

Bishop Hall, of Vermont: "I venture to say that there are two distinct questions before the Board in this discussion, the practical wisdom or unwisdom of expenditures and the advisability of sending a bishop to be the head of our mission in Alaska. I want to make only one point with reference to those two questions. The matter of expenditure I think may be left, for the most part, to our wise friends, the Board of Managers; but there has been a fallacy running through the discussion (although not in the minds of those who have been considering the question), the fallacy that in some way the sending of a bishop to head the work would necessarily increase the expense."

Bishop Talbot thought there had been too much said about the resources of the country; that was not the main question, although he supposed it would be conceded by every one that Alaska has some resources. He had not visited Alaska himself, but he had talked with those who had, and gathered from what they said that her resources are very great. There are immense lumber regions. There has been a statement made that a gold mine has been discovered there, the very largest in the world, and everybody knows—who knows anything about gold mines—that in all probability the gold product there will be very valuable. "I believe we have been told that there is a population there of 30,000, including Indians, and I don't think we should let all the various denominations get ahead of us on the ground. The Church should be first on the ground."

Bishop Nelson, of Georgia: "I want to put myself on record as being in every way, in every sense, in favor of sending a bishop into a field first of all, but it seems to me that as those to whom has been committed the use of funds contributed for missionary work, we should not weaken the confidence of the people by our methods of appropriation, and it seems to me that while there may be one or two persons here and there who make their millions by looking far ahead, the greater number of business workers must look to investments."

Bishop Potter: "In these things Alaska is great: lumber which stands for construction, gold for the foundations of society in its greater aspects, and fisheries for bread. Alaska has already paid back to the government five-sevenths of the $7,000,000 which were paid for it. Alaska has the most illustrious future in the history of this great country. What is the relation of the episcopacy to this great country? What is the office of a bishop? Is it only to administer the rites and ordinances which specially pertain to this office? My brother from Vermont can do that for me. My brothers from the South and West often do it for me; but suppose there is a question as to organization; suppose they are invited to assist in determining a policy of some Church work in New York? Good breeding alone would show that that was not a matter for them to look into. The relation of bishops to dioceses is to bind men by the most sacred of all possibilities. He can dream of its welfare; he can strive for its welfare. As a sacrifice, that is what we want to give to Alaska; do not deny us that privilege."

The Bishop of Oregon said they were legislating now for the future as well as for the present. Daniel Webster had once spoken of the great highway from Independence in Missouri to the mouth of the Columbia, as a wasteless area, shifting sands, and the like. Yet from them we now had such states as Kansas, Nebraska, Washington, California, Oregon, and Wyoming. Whatever could be said of Webster at any rate it could not be said that he was a prophet. They did not want to repeat that in their Church matters. It was said that the children of this generation were wiser than the children of light. Some might remember with what difficulty the appointment of the two bishops of the Pacific coast was made 40 years ago, but what had been accomplished in that time? There were now in that region six bishops laboring, and would soon be a seventh, with three dioceses. There were nearly 200 clergymen, and 20 Church institutions, hospitals, schools, and so forth. What a history was that!

Bishop Paret commenced by referring to the way St. Paul always did his work, by singling out a strong place, making that a center and distributing widely from it. The words of Christ were spoken where there were most to hear. He believed that if there were two heathen populations placed before St. Paul, one being in a distant region with but few people, and the other in a great center with many people, that the Apostle would have chosen the latter field. He thought they must act somewhat similarly in their work. What were the prospects of Alaska? If one could believe that there was to be such a great future as some predicted, if in 100 years he could see a prospect of there being a magnificent population there, he would vote to send a bishop there. Were the resources of Alaska such that they could count upon their permanence for the next 50 or 100 years? He thought not. It was not stable, and therefore they must look at the question from every side and act according to the needs of the case and the requirements in other fields of labor.

The Bishop of California said his object in speaking was to give an impression. He came in personal contact with many missionaries returning from their labors and the impressions thus gained were much better than any that could be secured from hearing reports or of being told of the work. He believed this question of mines and canneries had but little to do with the question. There were souls to be saved in that district of Alaska, and they should make it their duty to send a bishop there to look after the spiritual wants of those in that large area.

The Bishop of Albany wished to say a few words on the subject, and thought that at times during the evening the matter had by some been treated in a light manner. It was wrong to say that because they were proposing to spend more money in this field, that the work must suffer elsewhere. Money would come for the work as the facts were known, and there were men and women whose hearts would be kindled in this work of Alaska. They would be able to continue the work there, and also not diminish in any respect the help given to the South. If the Board wanted to put a wet blanket on the efforts of the Woman's Auxiliary, let it decide to not send a missionary bishop to Alaska. He trusted that the motion to give the help asked for would be carried.

The question on the resolution of Bishop Gilbert, to send a missionary bishop to Alaska, was taken by rising, and the resolution was carried, 161 to 37.

The Board then adjourned to Saturday evening.

EXCURSION TO FARIBAULT

Saturday, Oct. 12th, was the day appointed for the excursion to Faribault. The day was beautiful and both Houses were out in full force. A special train in two sections was furnished by Mr. J. Pierpont Morgan. A few minutes after 9 the start was made, and Faribault was reached after a pleasant ride of two hours. On arrival the company was received by a committee of citizens, and some 200 vehicles were in waiting to convey the 750 guests to the schools. *En route* the State institutions for the blind, the deaf and dumb, and the feeble-minded children, were passed. Arriving at Seabury Hall the buildings there were inspected; then driving to St. Mary's School, another stop was made. The procession of carriages next took its way along the bluffs overlooking the city until Shattuck School was reached. Here, after visiting the Shumway memorial chapel and looking over the school and its equipment, luncheon was served in the drill hall and armory. Nothing could excel the completeness of the arrangements by which the entire company was seated and served with as little delay as in a family meal in a well regulated household. Indeed the care of detail and the military precision which marked every arrangement of the day were remarkable.

After lunch, the Mayor of Faribault, Hon. B. B. Sheffield, himself a graduate of Shattuck, welcomed the company in an eloquent address which was frequently punctuated with hearty applause. The address closed with these words:

"We greet you, the friends and generous patrons of St. Mary's and Seabury, hallowed with the memory of Sarah Darlington and James Lloyd Breck, of this school, blessed with the life-long devotion of Dobbin—the Dr. Arnold of Shattuck—institutions which we fondly believe are destined to breathe into this Western life, so rich in natural resources and material advancement, an ennobling intellectual religious culture, fraught with the richest promises for American citizenship. Gentlemen and ladies, again, in the name of our citizens, I bid you welcome."

Bishop Coxe responded in a very happy speech of which we give extracts:

"Mr. Mayor—Will you allow me, on behalf of those for whom I am invited to speak (although I see others around me who could do it much better), to express our gratitude for the way we have been welcomed to Faribault. It has been to me a day of wonders. I can use no other word. I think all of us—those, at least, who come from the East, are disposed to say there's nothing that can beat the West. In Minneapolis and St. Paul we have received a welcome and a systematic hospitality which has certainly not been outdone by any place that we have had occasion to visit within the last half century, outdone all we have received before.

"I am reminded of my classmate in 1879, at Chelsea Square. The first time I went into the chapel I saw an almost Carmelite-looking person; didn't know anything about him or whether we should ever become acquainted, but I watched him attentively, and his devout manner impressed me. He looked to be a man cut out for splendid soldiery—and that's just what he proved—that man was James Lloyd Breck. What a soldier he was we all know The results of his bravery we see here now. He has three monuments. His history is connected with three of the grandest movements in this country. He laid the solid foundation stones at the bottom of what you see to-day. He was here, I think, in '79, having already run a great career in the influence he left behind him in his Chelsea relations, and when institutions for the Church had been planted here he carried the same work into California.

"I am glad that these visitors see this specimen of the work here that is known in all the regions round about. Let me go a little farther. The honor with which the institutions of Faribault have been crowned is not sufficiently held in common repute. In England your Bishop holds a position which ranks with that of the Venerable Bede, because he has established this center of Christian education in a land hitherto occupied by a heathen race. He has been made Dr. of Laws and Dr of Divinity, and Dr. of I can't say how many things, but he doesn't sufficiently doctor himself. They greatly honor Harvard and Yale, but deeper feelings are excited at Cambridge and Oxford when Faribault is mentioned. I thank you for the privilege of responding to your welcome, and now, but a single word more. I see Bishop Doane there. His father was one of the greatest benefactors of Minnesota. Did you ever hear that before? Well, he was, whether you have heard of it or not. He kept me from becoming the Bishop of Minnesota." (Laughter.)

Bishop Whipple's address was as follows:

"No words of mine can tell the thoughts that well up in my mind to day. If, 36 years ago, when Faribault was a hamlet, and about 40 of its citizens, not members of our Church, asked me to make it my home, and pledged the help of the love and strength of manly Western hearts, which pledge they more than kept—if any one had said I should live to see the representation of this great American Church here, visiting Faribault, I should have said: 'Lord, now lettest Thou thy servant depart in peace.'

"The mayor of Faribault is one of my own boys. He and the Bishop of Western New York have praised me over much. (No! no! no!) I have only given to God the will, and strong hearts and willing hands, moved by the Blessed Spirit of God, have fulfilled the dream of my life. I mean what I say. It is not my work. I have had behind me a body of laymen; and I venture to say you cannot point to one single body of helpers in any institution in the United States that have shown such fidelity as mine have shown me in a very dark hour when it looked as if we must fall, and because it was work for God, I determined that there should be no falling back. Before that dreadful panic of 1871, we were $30,000 in debt, and a layman present here today said: 'I will never consent that our Bishop shall take charge of a dead horse. We made the debt with our eyes open, and he must not assume the burden of it.' I will not rob that brother of the benediction that comes from God to him that giveth with his right hand without the knowledge of his left. I will only say that I know at that time he was worth less than $40,000, and he gave $4,000 toward paying off the debt. It is not with any disparagement to another work if I say God has given me a body of teachers in these schools that has always given me love unclouded by a doubt.

"Seabury school would not have been but for the women (now in Paradise), one of them my beloved wife—more than my right hand—who took our first divinity students to board with themselves, and did their washing with their own hands, for $2 a week.

"I thank God I can say to-day there is not a single laboring man in the city of Faribault, whether Presbyterian, Baptist, Methodist, or member of our Church, who has not stood behind me, cheering and always ready to help in the work."

Bishop Dudley said that his first sight of the schools was 26 years ago, but he was not surprised by what he saw today, because he saw then that Bishop Whipple had the hearts of the people with him. By way of illustration, he repeated a story which he said Bishop Whipple knew was true. He was standing near the barn where Bishop Whipple had been showing him his horse, Basha, and Maj. Dyke, a friend of the Bishop, but not remarkable for religious proclivities, came up and said: "Bishop, I knocked a man down on your account the other day in St. Paul. He was asking what I thought his chances our way were for the senate, and I told him, none at all. When he asked why, I said I didn't think he was fit for the place. He said, 'Bishop Whipple lives down there, don't he?' 'Yes.' 'Well,' he said, 'he ain't loyal.' When he said that I hit him a blow between the eyes and laid him out on the floor, and I said: 'If there air any man wants to say Bishop Whipple aint loyal, I air the man he wants to say it to.'" This same Dyke is the man who once told Bishop Whipple he understood they wanted to send him to Europe, and asked if he was going. "No," said the Bishop. He asked him why not, and when he told him it was because those cathedral walls in the condition they were in would be destroyed by the frost while he was away, Dyke undertook to sign a check to any amount necessary to take care of the walls. Bishop Dudley compared the earlier conditions in the Faribault schools with the present condition of the university at

Sewanee, of which he is chancellor, and hoped that when the Convention comes to Atlanta he can take it on a special car and show in the country of the black man something like what is to be seen to-day in that of the red man.

Bishop Doane followed in a brief and stirring speech.

The company witnessed a drill of the boys, after which they were driven to the cathedral, where a brief service was held. The excursionists then took the train, and reached Minneapolis about 7 o'clock.

BOARD OF MISSIONS.

Saturday evening, Oct. 12th, the Board held an adjourned meeting.

Bishop Seymour offered a resolution placing the mission among colored people at Cairo, Ill., under the care of the Commission on Missions among Colored People. The resolution was adopted.

Mr. Carpender, of New Jersey, offered a resolution asking that steps be taken to revive and make useful again the Missionary Enrollment Fund, which for several years had been a dead fund. On account of a question of formality, it was moved and carried that the resolution be laid on the table.

Dr. Battershall, of the diocese of Albany, offered a resolution of compliments and thanks to the arrangers of the Faribault trip and to the officials and citizens of Faribault. The resolution, which read as follows, was adopted by a rising vote:

Resolved, That the bishops and the clerical and lay deputies constituting the Board of Missions, and also the representatives of the Woman's Auxiliary, hereby express and put on record their profound appreciation of the great work for Christ and His Church, which has been established at Faribault, and which by the courtesy of the Bishop and Bishop coadjutor of Minnesota they have this day had the opportunity of inspecting.

We extend our thanks to Roswell Miller, of the Chicago, Milwaukee & St. Paul railroad, to whose generous thoughtfulness we are indebted for the excursion, and to the mayor and citizens of Faribault for their careful and ample arrangements for our reception and hospitable entertainment. In admiring the magnificent buildings of the institutions dedicated to Christian learning, Seabury Divinity School, St. Mary's Hall and Shattuck School, and the cathedral at Faribault, we recognize that we have been permitted this day to behold the monumental work of an episcopate which has been singularly fruitful and will be singularly honored in the annals of the American Church; and we praise God for the abundant blessing with which He has answered the prayers and crowned the toil of the beloved and revered Bishop of Minnesota.

Mr. Butler, of Central Pennsylvania, called attention to a statement in the report of the Board of Managers which showed that during the last year the great sum of $200,000 had been given to missions by the small children of the Church. The contributions had come from all corners of the country, and they had been followed by no conditions or specifications. The great Church might well pause a moment in its deliberations to consider the significance of these offerings of the children. It meant more than so many dollars and cents. There seemed to rise from all over the country an immense number of young voices that all spoke as one. They said to the venerated leaders of the Church: "Go on with your glorious work; when you get tired, we, the grown up children of the Church, will take your places and continue the work so splendidly carried on by you." The speaker, therefore wished to offer a resolution in which was expressed grateful appreciation and thanks for the work done by the children.

The Rev. Mr. Lines, of Connecticut, offered a resolution, expressing satisfaction with the fact that the Board of Managers had taken under consideration the improvement of the missionary magazine, *The Spirit of Missions*. The magazine had so far been too much made up of reports and appeals. The resolution was adopted.

Bishop Graves, of Shanghai, presented a resolution to the purpose that the Board of Missions give an expression to the need of more workers in the missionary field, and at the same time called upon the young men of the Church to offer themselves for such work.

The use of Enrollment Fund resolution was taken from the table and carried.

Mr. Temple, of Vermont: "From the standpoint of the laity, I speak on a vital question, a matter of revision more important than the revision of Canons or Prayer Book. We are told that hundreds, perhaps thousands, of parishes do not contribute a penny for missions. The American Church does not lack enthusiasm for missions, and why does she give so small a proportion? Is it not due to lack of systematical mode of acting? We are every year trying to forge a longer, stronger missionary chain—girding the globe. The strength of a chain is that of its weakest link. We have failed to establish a main aqueduct for the barren fields, or, to change the simile, are we not working on the old bucket system of putting out a fire? There should be a combination between diocese and parishes to reduce the spirit of parochialism that is a curse upon the missionary progress of the Church. There should be systematic information to parishes, as well as contributions from them."

The Chair greatly hoped the deputy from Vermont would be present at the time when this matter will come up for consideration.

The Board adjourned to Thursday evening.

Monday, Oct. 14th.—Eleventh Day

Upon re-assembling this morning the committee on amendments to the Constitution presented the following report: "The committee on amendments to the Constitution to whom was referred the resolution of a clerical deputy from New York, making it lawful under well defined restrictions for bishops to take under their spiritual visitation congregations of Christian people not hitherto in communion with this Church, report that inasmuch as this resolution differs only slightly from a similar one which was brought forward three years ago, and contains more careful safeguards, they do not consider it incumbent to enter upon the merits of the case, but recommend the adoption of the following:

Resolved, The House of Bishops concurring, the following amendment be made to the constitution, and that the proposed amendment be made known to the several dioceses in order that it may be finally agreed to and ratified in accordance with Article 9 of the Constitution. Add to Article 8 of the Constitution the following: "But nothing in this Article shall be so construed as to restrain any bishop of this Church acting by and with the advice and consent of the Standing Committee of his diocese or missionary jurisdiction from taking under his spiritual oversight any congregation of Christian people not heretofore in communion with this Church, which accepts the Apostles' Creed and Nicene Creed, and whose ministers having received episcopal ordination shall covenant, as shall be prescribed by canons, to use in public worship such form or directory as the bishop shall recognize, provided it shall make provision for the Apostolic rite of Confirmation and shall agree in the administrations of the sacraments of Baptism and the Lord's Supper in the unfailing use of the words and elements prescribed by Christ Himself.

Provided further, That no such congregation shall be admitted into union with the diocese, until organized into a parish of this Church, in accordance with canonical requirements."

Signed W. R. Huntington.
E. Harwood.
John H. Elliott.
J. S. Stone.
E. H. Bennett.
J. H. Stiness.

Dr. Huntington, who presented the report, moved that it be made the order of the day when reached.

Dr. Faude, of Minnesota, presented a minority report on the same subject. It was as follows: "The undersigned members of the committee on amendment to the Constitution regretfully dissent from the views of the majority of the committee in its report on the proposed amendment to Article 8 of the Constitution. The proposed amendment is declared to be a step in the direction of Christian unity. By its provisions congregations of unconfirmed people accepting the Apostles' and Nicene Creeds may be received, first, under the spiritual oversight of the bishop, acting with the advice and consent of the standing committee, and, second, into union with the diocesan convention or council. Such congregations are to be allowed to worship according to any form or directory of public worship which their bishop may set forth, it being provided (*a*), that it be in harmony with the four points submitted at the Lambeth Conference as a basis upon which the Anglican community is willing to confer; (*b*) that it make provision for the apostolic rite of Confirmation.

The undersigned are unable to give consent to this project for the following reasons: First, the proposed amendment is one touching our Book of Common Prayer, which is the interpreter and bulwark of our faith and doctrine. This American branch of the Church Catholic has wisely agreed that this book shall not be altered by the bishops alone, but by the House of Deputies acting concurrently in two successive Conventions with an interval of three years. But now this proposed amendment has a provision which allows in Church legislation any bishop to make certain alterations in certain specified emergencies. Each bishop would then be a law unto himself. The form of the administration of the Holy Communion in its interpretation would be open to each bishop to decide. There is nothing in the proposed amendment which would prevent the use, with some modifications, of the Roman Mass by a bishop who inclined in that direction, to say nothing of other changes or forms.

While, perhaps, every bishop would not sanction a different directory of public worship, yet the different schools of thought would make these directories a propaganda for their interpretation, and such great divergences of views would not tend to peace and harmony in the Church, but would give rise to factions for which no gains of some converts from outside would compensate us.

(2) The undersigned are further of the opinion that the indirect abolition of the rubric: Provided there shall be none admitted to the Holy Communion until they be confirmed, or be ready and desirous to be confirmed, is a most unsafe proceeding. This indirect abolition of the rubric, doing away entirely with Confirmation as a pre-requisite to the Holy Communion as a recognized and indispensable sacramental rite, should not be obligatory. In the judgment of the undersigned this would be presenting an opportunity for the admission to the Church Catholic of those not conforming to its requirements. Whatever irregularities there may be in the national or provincial Church, such a departure as this is unwarranted, and in thus legislating we should be receiving converts from without at the risk of alienating those already in full communion with the Church.

(3) The undersigned are not unmindful of the fact that almost any change in the Prayer Book may be justified, provided it is made in the usual and lawful way, and that compensating gains were assured to us thereby. What is the supposed gain from these proposed amendments? Christian Unity, it is answered. This measure seems to have as its underlying principle that unity means union in the sense of the aggregation, but without that unity of spirit which is the bond of peace, and in the judgment of the undersigned, union without unity is no better than recognized separation. Almost every congregation admitted as here proposed would give us something resembling another school of thought. We certainly have enough schools of thought, sometimes called parties, in the Church as it is, and to open the door and invite more would, in the judgment of the undersigned, be well nigh suicidal.

4) Even if it were admitted that the Chicago-Lambeth Declaration should be followed by some such legislation as is here proposed the undersigned feel that to take such action now would be premature and unhappily precipitate. The House of Bishops, in 1886, after making a declaration sometimes called the Quadrilateral, concluded with the following words: "Furthermore, deeply grieved by the said divisions which affect the Christian Church we hereby declare our desire and readiness, as soon as there shall be any authorized response to this declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass."

The undersigned remind this House that not one of the Christian bodies about us has in the language of the bishops as yet made to this Church any authorized response to this declaration. Until this is done we cannot without loss of self respect make any further advances.

(5) It is doubtful if any congregations of Christian people would accept so questionable a position as this legislation would give them. They would not be received into the fullness of the Church's privileges. While bishops might receive them the councils of the diocese might be closed against them. They would stand upon a different plane from that of the average Church people, at the best a new kind of proselytes of the gate, amost humiliating position, and one not likely to be accepted.

We offer as a substitute and recommend for adoption the following resolution: "That it is inexpedient to amend Article 8 of the Constitution in the manner proposed.

[Signed] J. J. Faude,
E. T. Wilder,
J. M. Woolworth,
F. H. Miller,
E. H. Temple,
M. F. Gilbert.

The House voted to adjourn on Tuesday, Oct. 22nd. This awaits the concurrence of the bishops.

Tuesday, Oct. 15th—Twelfth Day

BY TELEGRAPH

Message from the House of Bishops to amend the title page of the Book of Common Prayer by striking out the words, "Protestant Episcopal," and making it read: "According to American use."

Anglican Notes

The Rev. W. W. Cassels who, it will be remembered, was one of the "Cambridge Seven" who went out to China in 1885, and who has been for some years superintending the district of Si-ch'uen, where work is carried out on Church of England lines by the China Inland Mission, has just been appointed, by the Archbishop of Canterbury, Bishop of Western China.

"How are the mighty fallen!" It is less than two years ago since Bishop Hornby of Nyassaland, returned invalided home for life, after only one year of service in the malarial districts of Central Africa. And now comes the sad telegram announcing the death of Bishop Maples. After anxious thought the Universities Mission selected Dr. Maples as one well able to stand the climate, he having done heroic service as archdeacon for some years, and on the 29th of June last he was consecrated Bishop. He had only just arrived in his distant diocese when he was drowned in Lake Nyassa on Sept. 12th.

On Sept. 14th, in Henry VII's chapel, Westminster Abbey, Canon Duckworth acting for the Bishop of London, admitted the Rev. P. Gleeson, D. D., priest of the Church of Rome, into the Church of England. This makes the

seventh Roman priest received into the Anglican Communion within the past year.

The Australian Church is fully alive to her responsibility in evangelizing heathen lands adjacent. In the great island of New Guinea she has a vigorous mission, with headquarters at Samari in the southeastern part of the island. Mr. E. A. Neville who spent some time there a few years ago, reports the outlook as being very hopeful.

The Archbishop of Canterbury's Mission to the Assyrian Christians, is doing a great work amongst that ancient people. By means of schools, medical missions, and the printing press new life and vigor has been infused into the dying but true branch of the Church Catholic.

Dr. Talbot, the bishop-designate of Rochester, is to be consecrated in St. Paul's cathedral, on St. Luke's Day, Oct. 18th. Canon Talbot will be the 100th Bishop of Rochester. The first prelate appointed to the diocese was Justus who was consecrated in 604 by Augustine, the leader of the Italian mission in Saxon, England.

It is stated that Canon Gibson, of Wells cathedral, has been offered the vicarage of Leeds, in succession to Dr. Talbot, bishop designate of Rochester. Canon Gibson was educated at Trinity College, Oxford, where he took his B. A degree in 1870, and his M. A. four years later. From 1876 to 1880 he filled the office of lecturer at the Leeds Clergy School.

The oldest dean, the Dean of St. David's, has tendered his resignation to the Bishop of the diocese, with whom the appointment of a successor rests The Very Rev. James Allen who is in his ninety first year, is the oldest living graduate of Trinity College, Cambridge, and was ordained in 1835. He has been dean of St David's since 1878. Few ecclesiastical dignitaries have lived in a more simple and primitive manner. In his home among the Welsh hills he has been in the habit of cooking his own meals and performing many other humble domestic duties, in order that he might apply his income to the maintenance of the ancient and romantically situated cathedral.

New York City

God's Providence mission in Bleecker st. is to be consecrated Nov. 5th.

At the church of the Holy Apostles, the Rev. Dr. B. E. Backus, rector, an organ recital and dedication service was held Thursday evening, Oct. 3rd.

The Bible class of President Seth Low, of Columbia College, has just re-opened for the season at St. George's church. It is attended by large numbers of young men, and is a special institution by itself.

At St. Augustine's chapel, of Trinity parish, the Rev. Dr. Kimber, vicar, the illuminated steeple cross has been repaired, and is once more brilliantly lighted at night.

The trustees of Columbia College have voted to make the three sons of the late Prof. Boyesen, now at Berkeley School, wards of the college, the cost of their education to be met by the college.

The church of the Transfiguration, the Rev. Dr. Houghton, rector, has lost its assistant minister, the Rev. Chas. Smith Lewis, who has accepted the rectorship of Zion church, Manchester Centre, Vt., and entered upon his duties.

The Armenian Relief Association met in Calvary church, Monday last, and took action looking to a betterirg of the condition of the persecuted Armenian Christians of the Turkish empire. Effort is to be made to secure the co-operation of the clergy of the city. The association, which is under the presidency of Mr. J. Bleecker Miller, is composed of members of the New York Church Club.

Mr. Pomeroy P. Dickinson, a prominent Churchman, died Friday, Oct. 4th. He was constructor of the celebrated high suspension bridge over the Hudson river at Poughkeepsie, and of other works of civil engineering. He was senior warden of St. Ann's church, treasurer of the endowment fund of the parish, vice-president and trustee of the Church Mission to Deaf Mutes, chairman of the executive committee of the Gallaudet Home for Aged and Infirm Deaf Mutes, a member of the board of managers of the City Mission Society.

Barnard College has just passed resolutions appreciative of the work for that institution of the late Rev. Dr. Arthur Brooks who was chairman. At the same meeting arrangements for the work of the coming year were made, and it was announced that particular attention will henceforth be given to the study of political economy. A department of mediæval and modern history had been added, and economic history will be part of the course. Several new tutors are appointed.

Sunday, Oct. 6th, marked four anniversaries in the history of the church of the Transfiguration. It was the 47th anniversary of the first service in the church; the 40th of the introduction of the exclusive use of the offertory; the 15th of the establishment of the daily Eucharist; and the 14th of the introduction of the vested choir. The rector, the Rev. Dr. Geo. H. Houghton, sent out in advance of the anniversary services a letter addressed to members and friends of the church. An effort is making to increase the endowment.

St. Ann's parish has met with a loss in the death of its senior warden and warm friend and helper, Mr. P. P. Dickinson. He was a friend of deaf-mutes, and interested in various good works in and out of the parish. He had been for some years a delegate to the diocesan convention, and was one of the Board of Managers of the City Mission Society. One of his customs was to visit prisoners in the city jails on Sunday afternoons.

The New York Churchman's Association discussed at its last meeting "Sympathetic Work among Prisoners," the Rev. Brockholst Morgan furnishing the opening paper. At the next meeting, Oct. 21st, the paper will be by the Rev. Dr. Parker Morgan, and the subject one of especial interest to all wives of the clergy and to housekeepers in general. The limit as to numbers—100—is now reached, there being no vacancies.

The alumni of Columbia College held their annual meeting on the evening of Monday, Oct. 7th, at Sherry's. Mr. Geo. G. De Witt presided. The election of officers for the ensuing year resulted as follows: President, W G. Lathrop, Jr., '62; vice-president, Edward Mitchell, '61; secretary, Wm. S. Sloan, '82; treasurer, Theodore F Lozier, '76; Standing Committee, Geo. G. DeWitt, Stuyvesant F. Morris, Alexander B Simond, and Wm. K. Otis. The report of the Standing Committee, which was of special interest, expressed desire to push as fast as possible the building of dormitories on the new site. It called on the alumni to raise $1,500 and free the boat crew from debt. After business, the members withdrew to the dining room, where luncheon awaited them. The attendance was large.

The 142nd year of Columbia College began Monday, Oct. 7th. A meeting of the trustees was held in the afternoon. Mr. Edward Kelly was appointed lecturer. President Seth Low presented a report of unusual importance. He announced that the number of students had steadily grown in the last four years, and last year was nearly 2,000. The main growth last year was in the medical department. This year it is in the school of political science. He said that the time had come when the name of the institution should be changed from Columbia College to Columbia University, or the University of Columbia College. Long ago the president was authorized to refer to the institution in any publication as a university. But he explained that the reason he had never done so was because when the title of university appears for the whole, the present school of arts should certainly be known as Columbia College, and he has had no authority to use the old title in that way. He does not contemplate any change in the title of the existing corporation. But he stated his intention to propose shortly amendments to the college statutes intended in educational nomenclature to give effect to the use of the name, university, for the institution as a whole, and of Columbia College for the school of arts. President Low reported that of students in the law department only 47 per cent. were college graduates; in that of medicine 36 per cent. and in that of mines, only 13 per cent. As experience shows that the best work is done by the graduates, he proposed that Columbia's policy after this shall be to steadily raise the requirements for admission to all her professional schools, until a liberal training equivalent to an old-time college course comes to be demanded for admission. The effect of this move by Columbia will certainly be to raise the standard of professional studies in other universities until college graduation comes to be a general prerequisite. The ultimate relation of Barnard College to Columbia as to graduate work is about to be determined by an experiment. It having been found that Barnard students cannot be admitted to some of the regular courses at Columbia, Barnard has proposed to furnish to Columbia the money for the salaries of three professors, one in history, one in political economy, and one in mathematics, who shall divide their time between Columbia and Barnard, provided that the professors already connected with Columbia shall give as many hours to Barnard as the professors provided by Barnard give to Columbia. The proposal bids fair to work successfully, and has been put to trial. In the university library 24 839 volumes have been added. Of these 18 947 were secured by purchase; the remainder by gift. There is still much to be done on the new site. Not less than $1,500,000 should be given to the college to enable it to complete without embarrassment what it is immediately important to do. The buildings needed at once are for physics, chemistry, and engineering, one each; a gymnasium, a dining hall, and a chapel. During last year nearly $2,000,000 was subscribed for buildings. In addition Mr. Sloane's pledge of support to the enlarged maternity represents an unknown, but certainly large, sum. At the close of President Low's report plans were considered for the new Schermerhorn Hall, the building for physics and mathematics, and the University Hall. The lattter will temporarily contain the dining room and gymnasium.

General Theological Seminary.—On Thursday evening, Oct. 4th, the senior and middle classes of the General Theological Seminary gave as usual a reception to the incoming junior class. It was held in the refectory. Mr. F. S. White was chairman of the committee of arrangements. The addresses of welcome were delivered by Mr. Mayo, in behalf of the senior class, and the Rev. Prof. Body representing the faculty. Mr. Lauderburn recited a poem appropriate to the occasion, and other pleasant exercises were gone through with. Mr. McKnight has been elected president of the middle class, and Mr. Sill of the junior class. A stained glass window representing St. Athanasius has been placed in the library in memory of the Rev. Dr. Stevens Parker, an alumnus of the seminary, and formerly rector of the church of the Redeemer, Brooklyn. The large number of students, and the poor accommodations of the present refectory, make it absolutely necessary that another building be erected. The new structure will be built as soon as sufficient money can be secured for the purpose. The plans for it have already been described in the columns of The Living Church. It will be located at 10th ave. and 21st st.

Philadelphia

The Rev. C. C. Walker, rector of Zion church, has been suffering from serious illness, as an affection of the ear has compelled him to undergo several operations.

The corporation of St. Clement's church, the Rev. G. H. Moffett, rector, has taken title to property on the south side of Cherry st., east of 21st st., 16 by 70 feet, for a nominal consideration, subject to a mortgage of $4 600

The 9th anniversary of St. Simeon's Memorial church, the Rev Edgar Cope, rector, was observed on Sunday, 6th inst. The record of the nine years includes: Baptisms, 821; marriages, 164; burials, 310; presented for Confirmation, 730; present number of communicants 1,062; amount received for all purposes, parochial and extra-parochial, $170,000. The house south of the church, on Ninth st., has been purchased, and after enlargement, will be used as the rectory.

On the evening of the 9th inst, a reception in the Sunday-school room was tendered the Rev Robert Ritchie, rector of the church of St. James the Less, and Mrs. Ritchie, who with their daughter, Miss Mary Ritchie, arrived at New York at midnight of the 7th inst. from England, where they passed the summer months. The words "Welcome Home" adorned a large cake, which, with a basket of choice flowers, was presented to Mrs Ritchie. The rector gave an interesting account of his trip An address was made by Mr. Charles Burns, and selections were sung by the Schubert Glee Club and the choir of the church.

In the Orphans' Court, on the 7th inst., the account of the five executors and trustees of the estate of the late Asa Packer, who died in May, 1879, was audited. The testator had instructed the executors to make no distribution of his bequests until at least ten years should elapse after his decease. It was shown that from Jan. 15th, 1890, to Oct. 15th, 1892, there were paid to the Lehigh University (which Mr. Packer had founded and endowed), $228 750; to the library of the university, $45,650; to St. Luke's hospital of South Bethlehem, $47,297 68; and to St. Mark's church, Mauch Chunk, Pa., $5 400. An adjudication of the account will be filed shortly. In the same court, on the 9th inst., Judge Penrose adjudicated the estate of Edward Strickland who died in July, 1894. The residuary estate was divided among three institutions, the Episcopal hospital receiving $1,635 39. On the 10th inst., President Judge Hanna filed an adjudication in the estate of the Rev. W. R Carroll, rector *emeritus* of Zion church, who died unmarried in September, 1894. The funds before the court were insufficient to pay the several legacies, and a *pro rata* distribution was ordered to be made. The Domestic and Foreign Missionary Society's bequest of $5,000, to be applied for foreign missions will be reduced (the collateral inheritance tax of 5 per cent being also deducted) to $4 686 84 net.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

Bishop McLaren, in his diocesan paper, gives a beautiful tribute to the late Chancellor Judd, closing with these words:

The diocese of Chicago has good reason to mourn. One of her noblest sons has gone from her, and few are left behind among our laymen who are qualified to represent his theological attainments, his mastery of Church history and canon law, his familiarity with the course of legislation in our own communion. May their tribe increase! May the good Lord so prosper these dear driven slaves of business that they may have time to study the probity, principles, and Faith of the Holy Catholic Church, in which they profess their faith so often! May we see rising a generation of young men who shall be intelligent Churchmen, and by that token different from many among us now, who are all zeal and no knowledge!

Elgin.—The church of the Redeemer, after being closed most of the time since January, 1895, has been thoroughly cleaned; a new carpet has been given by one of the vestry; stone steps and asphalt walk are to replace the old boards—these are a gift; all thanks are due Mr. John Hobroug-

for his personal efforts in renovating the church and raising the necessary funds. The parish is now ready for a priest.

Southern Ohio

Boyd Vincent, D.D., Bishop

The 7th convocation of the Dayton deanery met in St. Paul's church, Greenville, on the evening of Sept. 30th, and after Evening Prayer was read two stirring and earnest addresses were made to the members of the Brotherhood of St Andrew by the Rev. Joseph P. Cleal on "Personal consecration" and by Mr. W. W. Myers on "Individual responsibility." The next morning at 9 o'clock the Litany was read, and was followed by a business session, at which it was decided to organize a "Choir Guild," to be composed of the choirs in the deanery. The Rev. Frederic E. J. Lloyd was elected director. It was decided that the director should visit each choir in the deanery for rehearsal, select suitable music, so as to have a public meeting of the choir at some stated point in the deanery at least once a year. At 10:30 the Rev. Frederic E. J. Lloyd preached an impressive and appropriate sermon, taking for his text, "For their sakes I sanctify myself." At the close of the sermon followed a celebration of the Holy Communion. In the afternoon the following papers were read, provoking an animated discussion and calling forth many excellent and suggestive thoughts: "The problem of old missions," by the Rev. Charles T. Walkley; "The real difficulty in mission work," by the Rev. Abdiel Ramsey; "What is the Church's teaching in the matter of amusements?" by the Rev. Thomas S. Robjent. In the evening a missionary service was held, when Archdeacon Edwards spoke on the subject of the "Archdeacon's Mission Building Fund." The Rev. Dr. McCabe made an address on diocesan missions; Dean Roberts on missions in general; the Rev. Stephen Garrett told of the work at London, O., and the Rev. John A. Howell gave an account of the work at Lebanon and Middletown.

The Church Club, of Cincinnati, held its first meeting of the season, followed by a banquet at the Grand Hotel, on the evening of Oct. 7th. Brief addresses were made and a plan of work discussed for the coming year. It was decided to give a banquet in the months of December, February, and May. Three lectures will be delivered before the club on the following subjects: "The English Reformation," by Bishop Vincent; "The Council of Nicea," by Bishop Gailor; "Church History," by the Rev. Dr. Jones, of Bexley Hall.

The Rev. Charles S. Walkley has resigned the rectorship of Holy Trinity church, Hartwell. At the earnest request of the vestry, he remains until Dec. 1st.

The Cincinnati Clericus met at the Grand Hotel on Monday, Oct. 7th, and listened to a scholarly essay on the subject of "Obermann and Matthew Arnold," the discussion of which was followed by a dinner.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—Bishop Paret has appointed the Rev. Mason C. Stryker, son of the late Rev. Augustus P. Stryker, as missionary at Lonaconing, Allegheny Co., where one church yet remains "silent" in the diocese.

The Bishop has advised the vestry of St. Thomas' church, Homestead, to take back under their care St. Andrew's chapel, in Baltimore Co.

TRACEY'S LANDING.—St. James' church has just come into possession of an 800 lb. bell, and has erected a tower at the west end of the church. The bell has a rich, mellow tone and can be heard for several miles.

The new St. Margaret's church of Westminster parish is rapidly approaching completion.

ANNAPOLIS JUNCTION.—Ellicott chapel, St. Peter's parish, situated about three miles from here, has been modernized, remodelled, and refurnished at a cost of almost $700.

CROOM.—The church of the Atonement has been much improved recently by the addition of three chancel and three west windows. The interior of the church has also been improved by the purchase of a new oak desk for the choir, and stall and desk for the rector.

St. Thomas' church, in the same parish, the home church of Bishop Claggett, first Bishop of Maryland, (who was buried not far distant), is also to be improved by rebuilding the vestry room as a memorial of Dr. Gordon, who was for over 30 years rector of the parish. The present rector of the parish is the Rev. F. P. Wilkes.

PORT TOBACCO.—The vestry of Christ church, Port Tobacco parish, the Rev. J. E. Poindexter, rector, has been sold by the vestry to Sheriff John W. Albritain. A new rectory will be built at La Plata, on land donated by Dr. Robert F. Chapman, of New York.

SHARPSBURG.—Mrs. A. M. Russell, widow of the late Israel Russell, of Virginia, died, Thursday, Oct. 3rd, at the home of her son-in-law, Mr Thomas R Blackford, at this place. Mrs. Russell was a daughter of Col. John Littlejohn, of New York, and a sister of the Rt. Rev. A. N. Littlejohn, Bishop of Long Island. Funeral services were held in St. Paul's church, Oct. 5th, and interment made in Mountain View cemetery, the Rev. H. C. E. Costelle, officiating.

ALBERTON.—Plans have been prepared by Baldwin & Pennington, of Baltimore, for a new church at this place. The edifice will be known as St. Alban's chapel, and will be constructed at the expense of James S. Cary & Son, proprietors of the Alberton Cotton Mills. The site selected is on the village green, between the company's store and the new mill. The Rev. William L. Devries is rector of the congregation which was organized some time ago.

Easton

Wm. Forbes Adams, D. C. L., Bishop

The Harvest Home festival was celebrated at Trinity cathedral, Easton, the Very Rev. Geo. C. Sutton, dean, on Sunday, Oct 6th, with a beautiful and impressive service. The altar was beautifully decorated and the fruits of the earth were distributed about the chancel. The music was rendered by the vested cathedral choir of surpliced boys and young men, assisted by Prof. Harry H. Arms, of Baltimore, on the cornet, and Wm. Hull, of Easton, on the trombone. Miss Josephine Dawson was the organist. Cruikshank's service for Holy Communion was used. The text of Dean Sutton's discourse was "Give us this day our daily bread."

Kansas

Frank R. Millspaugh, D.D., Bishop

The Rev. D. J. Davis, rector of St. John's church, Parsons, has resigned his charge after 18 months of faithful labor. The parish, which was then apparently dead, is now in a flourishing and thriving condition. The parishioners and the Bishop made every effort to retain their rector, but in vain.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The annual and 52nd regular meeting of the archdeaconry of Albany was held in Christ church, Gloversville, the Rev. W. C. Rodgers, rector, on the 1st and 2nd inst. On Tuesday, at 7:30 Evensong was rendered chorally. The surpliced choir, consisting of 25 men and boys, led in the musical parts of the service. Addresses were delivered by the Ven. archdeacon Sill, D.D., the Rev. Dr. Shreve, and the Rev. J. P. B. Pendleton. On Wednesday morning there was an early celebration of the Holy Communion. The Ven. Archdeacon was celebrant. At the 10:30 service the sermon was delivered by the Rev. Dr. J. W. Shackelford. Later in the day two business meetings were held, at which the regular routine and committee work was transacted. The proposition to create a new archdeaconry within the present one of Albany was considered by the clergy, but it was not thought advisable to carry out the project at present. At the election of officers the Ven. Archdeacon Sill, D.D., was re-nominated to the Bishop to hold office for another year, and the Rev. Dr. Shreve and the Rev. E. B. Smith were re-elected respectively secretary and treasurer. The Rev. Dr. Battershall and Mr. J. H. Van Antwerp were re-appointed to represent the archdeaconry in the Board of Missions. In the afternoon an essay discussing the subject of a Good Friday Communion was read by the Rev. W. M. Cook. The essayist took the affirmative side, and his arguments called forth many counter ones in the discussion which followed. The visiting clergy, 19 in number, were hospitably entertained by the parishioners at their own homes, and on Wednesday luncheon was served in the parish rooms. The missionaries of the archdeaconry in attendance presented interesting and favorable reports in regard to the work in their respective districts.

Ohio

Wm. Andrew Leonard, D.D., Bishop

TOLEDO.—St. Mark's parish enjoyed a delightful harvest-home service on Oct. 2nd, the city clergy assisting. The sermon, an inspiring incentive to gratitude, was preached by the Rev. John M. Carroll, M.D., of Detroit. The choir of 40 choristers rendered good music. The church was crowded, and the decorations of wheat, grapes, oats, and fruits were in admirable taste. The Rev. R. O. Cooper, the rector, is doing good work. The parish never was more prosperous than now. Its progress is steady, healthy, and cheering.

The North-East Convocation, the Rev. A. L. Frazier, Jr., dean, met at St. Matthew's church, East Plymouth, Sept. 30th, and remained in session until the following evening. At 7:30 P M. Monday there was Evening Prayer and a sermon on Baptism by the Rev. G. W. Preston. Tuesday, at 7 A M., there was a celebration of the Holy Communion, and at 9 A M Morning Prayer was said, followed by a business session, and the hearing and discussion of missionary reports. At 7:30 P M. Evening Prayer was again said, after which addresses were delivered by the Rev. A. A. Abbott, on the early reception of the Holy Communion, and by the dean and the Rev. C. W. Hollister, Ph.D., on the objects and work of the Brotherhood of St. Andrew and the Daughters of the King St. Matthew's, the Rev. W. W. Corbin, rector, is a rural parish, its congregation being composed entirely of farmers, and is the strongest religious body in the community. The evening sessions of the convocation were attended by the entire congregation, the majority of whom are men, the young men predominating in numbers.

Massachusetts

William Lawrence, Bishop, S.T.D.

BOSTON.—A meeting of the local council of the Brotherhood of St. Andrew was held on Oct 8th, in the church of the Advent. After service and an address upon prayer, by the Rev. F. B. Allen, chaplain of the Brotherhood, a business meeting was held in the Sunday school room. Addresses upon St. Andrew's Club were made by the executive committee, and a good report upon the hotel work for the past 12 months showed satisfactory results. A committee to consider the advisability of visiting prisons was appointed. The keynote of the last Brotherhood convention was given by Mr. John W. Woods, general secretary, followed by remarks on the Bible class, self denial week, and other matters, which were given by attending delegates.

BROOKLINE.—The will of the late Col. William H. Chase leaves $2,500 to the Church Home, South Boston, and the same sum to the relief of widows and orphans of deceased clergymen, $5,000 were given as a memorial of his daughter and will be invested and the income used for parish purposes in St. Paul's church, of which the deceased was junior warden.

SOUTH BOSTON.—The parishioners of St. Matthew's church at a duly convened meeting on Oct. 7th, signed a protest, against the legal action of the Episcopal Association in their efforts to deprive the parish of a legacy for a rectory. This protest will be presented to the Bishop of the diocese.

Northern Texas

Alex. Chas. Garrett, D.D., LL. D., Bishop

The benediction of St. Matthew's cathedral, Dallas, took place on Sunday, Sept. 29th, the feast of St. Michael and All Angels', and was doubtless the most perfectly rendered and imposing function ever witnessed in Texas, and a glorious result of undaunted labors of the beloved Bishop for nearly a quarter of a century, during which time the diocese has grown from practically nothing to its present prosperous condition. The service began with a special form of benediction (consecration being deferred), when the Bishop, accompanied by the dean and many other clergy of the diocese, preceded by the crucifer, acolytes, and large vested choir, passed in procession round the outside of the building reciting Psalms and benedictory prayers. On re-entering at the choir entrance, the organ was blessed, and opened with the Doxology, sung by all with grand effect. Then the procession passed through the aisles, singing, "The Church's one Foundation." On entering the sacrarium, the dean's stall, bishop's throne, and the high altar and all its furnishings were respectively blessed. This was followed by shortened Matins and a High Celebration, the Bishop being the celebrant, assisted by the dean, the Rev. Fr. Hudson Stuck.

The cathedral is built in early Gothic style, the massive buttresses being of great width and height. The total length is 170 feet, and the total width across, at the transepts, 80 feet. The nave is 60 feet wide and 56 feet high, and the stone work of the tower 82 feet. The walls are of Texas sandstone, of bluish-grey color, with roof of black slate, and the interior is lined with Dallas brick. The throne, stalls, benches, etc., are all solid oak, hard oil finished. The small chapel to the east of the south transept will be used for early Celebrations, etc. The organ cost $5,000, and is a three manual instrument, built by J. Gratian, and fitted with the latest attachments. The building is heated by air, and supplied with both gas and incandescent light, and cost about $75 000. The throne, magnificently jeweled chalice, and many of the adornments are individual gifts.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The local council of the Brotherhood of St. Andrew in Detroit, have arranged for a series of meetings this year, topics for discussion and dates as follows: Oct. 17, St. John's Church House: "Impressions of the Louisville Convention;" Dec. 19, St. Andrew's church: "Isolation a sign of stagnation; Organization a sign of progress;" Feb. 20, St. Peter's church: "Is the present system of labor unions a good one? How can the Church interest herself in labor matters?" April 16, Christ church house: "Why is not the Episcopal Church the Church of the masses?" June 18, St. Joseph's: "Perils and possibilities of the Brotherhood in this city in general." On the next Sunday after St. Andrew's Day there is to be a special celebration of the Holy Communion in Grace church, for all members of the Brotherhood, with an appropriate sermon.

The Living Church

Chicago, October 19, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Any one desiring to receive a copy of the weekly issue of THE LIVING CHURCH, for the five weeks, commencing Oct. 5th, containing a very full and accurate report of the proceedings of the General Convention, can do so by sending twenty-five cents, with his or her name and address.

STRANGE it is, that Churchmen who talk so fervently about the Church as being "dear" and "old" should be so afraid of the names and titles of the Catholic Church which have been handed down from the "dear old" primitive Church. And the brethren who want to have the Church so intensely "American"—why are they so aghast at the suggestion that her name be changed to "American Church?" Of all the suggestions of Church nomenclature, "as she is spoke" in America, perhaps the funniest was that of "president bishop." The only name we can think of that is more uniquely American is "boss-bishop!"

IN the papers and outside the Convention we hear much about the probability of some effort to change the name of "the dear old Church," but in the Convention there is no sign of any such movement. It could result in nothing but failure if attempted, as witness the struggle over such a simple change as "primate" for "presiding bishop." *The Independent* seems to take the change of name talk seriously, and says:

> Suppose the name "Holy Catholic Church" is substituted for "Protestant Episcopal Church," as some propose, it will not be so called popularly. Amid so many sects which belong to the "Holy Catholic Church" of the Apostles' Creed, there must be some way of distinguishing each. We should have to write Holy Catholic (Protestant Episcopal) Church. That is too long. Let us have something short and distinctive, if a change is to be made.

PERHAPS *The Independent* can explain (independent of logic) how a "sect" can "belong to the Holy Catholic Church." The word itself means cut off, separated. Every sect, at the outset, severs its connection with the body, denies its authority, declares absolute independence, sets up a new order and organization, to the extent of its ability depletes and breaks down the Catholic Church, and *goes out*. That is history, not very ancient history, yet we are told that the "sects" belong to the Church which they refuse to recognize, from which they have withdrawn. All this we say of the sects as organized bodies, "with malice toward none;" at the same time, with equal emphasis and "with charity towards all," we express the belief, which we think is generally held by Catholic Churchmen, that individual sectarians by Baptism are members of the Holy Catholic Church.

THE debates upon the title of "primate" proposed to be conferred in future on the Presiding Bishop, afforded ample opportunity for the alarmists of the House of Deputies to spread themselves on the subject of "prelacy," "autocracy," and the dangers of a "hierarchy." Hitherto the presiding bishop has been a creature of the bishops themselves. They might, by mutual concessions, explicitly stated or silently allowed, make him whatever they saw fit. Along such lines it is hard to say what limits there are to the development of power, especially in the case of an ambitious man of commanding ability and skill in affairs. It is under such conditions, conditions in which there room for indefinite development outside the restraint of law, that, as all history shows, autocratic powers are gradually acquired. An extra-constitutional office rests upon a gradual course of concession, the accumulation of precedents, and finally, in the process of time, the strength of established traditions. The growth of the papal power is the most conspicuous instance in point.

THE new Constitution proposed to bring the presiding bishop under the restraints of law, to define his status, and to make him subject to canonical legislation, in which the House of Deputies has an equal part with the House of Bishops. An office created by the whole Church, as represented in General Convention, with its rights and powers defined by the Constitution and directed in their exercise by the acts of both Houses, cannot, without the express consent of the Church, become "autocratic." Under such circumstances the office is in the fullest sense a constitutional one. It is the system under which we have been proceeding hitherto, which is capable of developing into "autocratic prelacy," and it is those who oppose any change in this matter who are sanctioning a truly Roman order of things.

DURING the first week of the General Convention two significant votes were taken relating to the name of the Church. One of these occasions arose quite accidentally, when a motion was made with reference to the reception of the bishops of "the Canadian Church" by the Convention of "the American Church." A deputy from Virginia moved to amend this motion by substituting "the Protestant Episcopal Church in the United States" for the expression "American Church," which amendment was voted down by a very large majority. The second occasion presented itself when the first section of the first Article of the proposed Constitution was under consideration. It was moved to substitute "Protestant Episcopal" for the words "this Church." This again was voted down. It appears from these votes perfectly clear that the feeling in favor of divesting the Church of the present misleading and embarassing title has grown to large proportions, notwithstanding the fact that of late years there has been but little agitation of the subject, and that at the last Convention it did not come up for consideration at all. The growth of this sentiment, therefore, has been the outcome of a healthful and steady development of public opinion. It seems certain that within a short time it will become irresistible. When the mind of the Church is forming itself in this way, agitation becomes superfluous and the matter in hand ceases to have any partisan significance. In the end the General Convention will naturally and inevitably record the will of the Church. We have strong confidence that a new Constitution will never be set forth until this change of title has been achieved. Committees or commissions entrusted with the details of this business will be unable to disregard the rapidly growing conviction which this Convention has so strikingly illustrated, that the name "Protestant Episcopal" is intolerable, and that a more correct designation must be arrived at. The probability is very strong that at the Convention of 1898 this matter will come up for settlement, not, as heretofore, through the zeal of individuals, but in the regular course of business.

The Outlook says, with reference to the withdrawal of the invitation to Dr. Briggs to address the Convention of the St. Andrew's Brotherhood at Louisville, that "no worse specimen of ecclesiastical cowardice has been witnessed in connection with any church gathering for a long time." In the opinion of *The Outlook* it has affixed "a very serious stigma" upon the Brotherhood. We do not suppose it is possible to make *The Outlook* understand that the Brotherhood is an organization for practical religious work within the Episcopal Church; that as an association of laymen it has no vocation to deal with subjects which touch doctrine; that it cannot, without a complete subversion of its original and proper purposes, assume the form of a Church Congress and discuss upon the public platform all sorts of subjects bearing upon the faith and discipline of the Church and its policy as an organized body. It would doubtless have given great satisfaction to those who take a naturalistic view of religion, and those who regard the claims of the Church as "absurd," to behold a great society, like the Brotherhood, giving aid and comfort to those who have come under the ban of their own denominations for the repudiation of the standards to which they had voluntarily pledged their allegiance. In fact, for the Brotherhood to forsake its proper lines in this way, would be simply suicidal. As to "cowardice," it doubtless requires as much courage to retrace a false step in the face of a scoffing world as to go on to do the popular thing regardless of the consequences to all higher interests. It must be remembered that while the members of the Brotherhood are thoroughly in harmony on all matters which come within the scope of their organization, they are of all shades of opinion on those subjects upon which full liberty of thought is permitted in the Church and about which parties crystalize themselves. This being the case, it is simply out of the question that such subjects should be introduced for discussion in its public meetings. *The Outlook* fears that some prominent chapters will resign, in their virtuous indignation at the narrow bigotry which has been exhibited in this matter. We can assure *The Outlook* that, for one chapter which may withdraw because Dr. Briggs did not speak at Louisville, there are probably twenty which would have withdrawn if he had appeared on that occasion. This is no mere surmise, but has been made abundantly evident by the correspondence which has poured in upon us in this connection.

The Quadrilateral Declaration

Apart from the question of the powers of the Commission, the glaring unwisdom of the course pursued seems difficult to comprehend in men of such eminence and so experienced in affairs as the members of the Joint Commission. The proposed Constitution came before the General Convention saddled with a novel feature, which, appearing as it did in the forefront of the work, had to be considered before anything else. This immediately raised two questions: First, as to the adequacy of the Declaration as a statement of the fundamental and essential features of the Church's doctrine, polity, and life; second, as to the propriety of including anything of this character among the body of provisions known as the Constitution. To this it may be added that it was immediately clear that this "Declaration," purporting to lay down fundamental and antecedent principles, was not safeguarded like the Articles of the Constitution itself, but that it might be altered, amended, or expunged by the action of any single Convention. This was a strange position in which to place propositions held to be of primary importance.

Now mark the result. The disastrous defeat of the very first specimen of the Commission's work which was brought before the Convention, necessarily affected the light in which the whole report was viewed by the Convention. The spirit of criticism was thoroughly aroused. No doubt but for this unfortunate failure at the very threshold, the report would have been viewed with a far more tolerant spirit.

We trust we are right in believing that the influence of the "Quadrilateral" upon the course of

thought within the Church has reached high-water mark and that such influence—of a character little foreseen by the bishops in 1886 when they set forth the Declaration on Unity—is now on a swift decline. It could not have been supposed that this statement of some of the great points upon which there must be agreement before there could be any approach to unity, would come to be asserted as a complete statement in brief of all that the Church holds as essential, or that strenuous attempts would be made to engraft it upon our formularies in that character. So placed, it would become the great criterion of doctrine and polity, and what was not clearly embraced in it would be held as of inferior or doubtful importance. It would at any rate determine the relative value of the various elements which have hitherto been included in the domain of the Church's faith and practice. The result of this we have endeavored to make plain in our editorial upon the programme of the "League of Catholic Unity."

This attempt to use the "Quadrilateral" as an instrument of internal re-adjustment, and to effect by means of it an actual metamorphosis, was not at first foreseen. In 1892 it became apparent. The drift of things was clearly expressed by Dr. Nelson, of Virginia, when he warned the Convention that the terms of the Quadrilateral were being used "to take down the bars;" and this, he said, not primarily for the purpose of letting in those who were without, but of letting out those who were within. Its effect was sure to be in favor of those among us who do not want to be trammelled by the Prayer Book and the Articles. Individuals amongst us have long disregarded those bars, but the bars remain, and while they do remain the position of such persons is embarrassing. By their own "re-adjusted" ethics they may quiet their consciences, but it is not so easy to quiet the consciences of plain people who do not comprehend such re-adjusted ethics and who continue, whatever their sympathies may be, to have the uneasy feeling that men ought to keep their promises and pledges or else step down and out. It was important, therefore, to remove the "bars," and it would be a long step towards this if a minimum statement could be set forth by authority as containing all that it was necessary for any one to adhere to. Thus the Articles, having already been placed conveniently near the back door, might soon be thrust out altogether, and the Prayer Book itself would be relegated to a secondary place.

Nothing was more opportune for this purpose than the "Quadrilateral." Regarded as a positive statement of everything essential, it was as meagre as could be desired. Once adopt it, and it would be easy to make the Prayer Book a thing indifferent, to drop Confirmation, and to teach broad humanitarianism instead of Gospel truth.

But this movement has, we trust, expended itself. In 1892 it received severe blows. In 1895 it has had its Waterloo. That the battle with rationalism in the Church is not yet over, is evident enough. But it will now assume other forms. If the form of the foe with which we are engaged were undisguised, not clothed in attractive and alluring habiliments, the contest would be simple. It is the disguise, the use of orthodox phrase in heterodox significance, which constantly obscures the issue and delays its settlement. But every victory won clears the atmosphere, makes issues plainer, and gives fresh courage for future conflict.

Convention Brevities

It has been suggested that the deputies who are so anxious that the Church shall be in touch with the American people might find a substitute for the word "Primate" in the peculiarly American term, "Boss;" and that they would stultify themselves if they refused to vote for the name "American Church."

The Chairman of the Revision Committee stated that the reason why the missionary bishops were eliminated in counting a quorum of the House of Bishops was because it is so difficult for the Missionary bishops to come to the East from their distant fields. It might have been added that it is even more difficult for them to get back again!

"A Minneapolitan wishing to learn parliamentary procedure in its perfection," says *The Tribune* of that city, "should attend the meetings of the Episcopalian General Convention. I have studied Roberts' Rules, and Cushing's Manual; I have sat in the gallery of the Senate of the United States and also of the House of Representatives; I have attended national and State conventions of all the parties; I think I have been in nearly every class of public deliberative assemblies, but I have never been in any gathering in which business was conducted so nearly within the rules of deliberative bodies."

The deputy who "only wants to say one thing" was returned to this Convention in several instances and is daily in evidence. The "it seems to me" deputy is there also.

The House of Deputies was well primed for a big debate over the title of "Primate", and the darkness which surrounded the subject was brilliantly illuminated. It was the most interesting debate of the first week.

The observant editor of *The Minneapolis Tribune* remarks that no matter what subject is in debate in the General Convention, its business is done in strict conformity with parliamentary usage. He is deeply impressed by the exactness with which the business of the House is conducted. The observant editor is right. The deputies are here for business purposes and they know how to do business better than any other deliberative body in this country. We know of no other assembly, civil or ecclesiastical, that can get through such a large amount of important work in so short a time.

The House of Deputies debated long enough on Wednesday upon the Primate and the tenure of his Primacy to accustom the minority to the sound and even to the ready use of those (as they alleged) objectionable terms.

The debate on the place of holding the next General Convention was full of surprises. The Boston men were surprised and so was the House when the vote went for Atlanta by a large majority. The Rev. deputy from California paid his respects to Boston when he referred to a Massachusett's deputy's plea for the Convention to come to Boston because that part of the Church needed instruction and enlightenment.

The Chairman of the Revision Commission stated that it was not the bishops, but the clergy and laity on the Commission, who enlarged the powers of the bishops. Several other deputies have said much about the obnoxious nature of the report as curtailing and abridging the powers of the House of Deputies. These various statements must be taken together, and while the critical process exonerates the bishops, it is rather severe upon the members of the Lower House.

There is something contagious in example. A deputy who has hitherto kept a modest silence since the Convention opened, was so affected by the floods of debate that he made no less than seven speeches in one afternoon. They were short, each consisting of the single word, "Louder!"

There is a lost Primate and a disfigured Primacy wandering somewhere outside the confines of the House of Deputies. Perhaps they hid in the U. S. mail box outside (it's large enough), and escaped to Connecticut; or perhaps they took refuge under som undesignated episcopal hat. At any rate, they learned enough about themselves while in the House of Deputies to refrain from a trip to Boston, Philadelphia, or Richmond.

The Primate and his Primacy were conveniently deferred, as it now appears, until the next General Convention, which will meet in Washington, D. C. There and then it will be eminently proper to establish the Primacy and accept the Primate, in the capitol of the nation.

A Minneapolis urchin was offering copies of last week's Living Church for sale, Friday morning. He had evidently spent more of his time on the streets than in school. The cut of Bishop Walker's cathedral car struck his fancy as a means to catch the trade. But when he cried, "Living Church! Just out! Pictur of Bishop Walker's Cattle Car!" some of the deputies gave him a little private instruction in the art of correct pronunciation. Bishop Walker, we understand, was much amused at the story.

At the full choral Evensong at Gethsemane church on Sunday, Oct. 20th, Master Garfield Stegner will sing during the offertory, Handel's "I know that my Redeemer liveth." This young lad's work has been much admired during the Convention, and his singing of the above aria is looked forward to with much interest.

Bishop Whipple may be a man of "visions," as Bishop Potter characterized him, but he has had the rare blessing of seeing his visions materialized, and the scene upon which he looked last Saturday must have been one such as his imagination had never pictured. It was a splendid tribute splendidly deserved. If for no other reason than the visit to Faribault and the grand ovation to Bishop Whipple, the bishops and deputies should be thankful that the General Convention has been held in the Northwest.

There has never been a General Convention, except, perhaps, in Chicago, at which there were not numerous complaints that speakers could not be heard. Of course, the trouble has been worse in some places than in others, but more than half of it may be charged to the speakers, who make little effort to be heard, and most of the other half is the fault of the House of Deputies itself; conversation going on nearly all the time, especially loud in remote parts of the church where it escapes the ear of the president, and where it is most needful to have silence.

The excursion to Faribault on Saturday was the most delightful feature of the meeting of the Convention. A perfect October day, faultless arrangements carried out without a hitch or an accident, an unbounded hospitality, and the most enthusiastic welcome from the entire community, together with the revelation of the beauty of the see city of Minnesota, and the perfection of large and wise-hearted plans in the institutions of the Church which crown the heights, combined to afford the company of fully eight hundred guests such a day of happiness as they will not soon experience again. It was a great ovation to Bishop Whipple, and all were glad to do him honor in the place with which his name will always be most closely associated.

Five-Minute Talks

BY CLINTON LOCKE

XXXIV.

Let us talk a little about St. Luke. A great many people always consider him one of the Apostles, but he was not, and it is not even certain that he was one of the seventy disciples. Indeed, it seems most probable that he was one of St. Paul's converts, and he certainly was his constant and affectionate companion. He implies that he was not an eye witness of Jesus' life, but that he "had perfect understanding of all things from the very first." The proper title for him is "Evangelist," which means a writer or letter of the evangel, or Gospel, or good tidings. He also wrote the Acts of the Apostles. Do you ask how we know one man wrote both? Why, from the same reasons that we know Dickens wrote both the Curiosity Shop and Pickwick Papers, because the style, the words chosen, the tone, is the same. A Greek scholar easily concludes that one man wrote the two books, from the very first ascribed to St. Luke. He was brought up a doctor, and St. Paul calls him, in one

place "the beloved physician," but that of itself would not prove him to have been any higher in station than the Apostles, for in those times many doctors were slaves, but it is evident from his writings that he had been more carefully educated than St. Peter or St. John. Tradition says that he was a painter, and I have seen one or two pictures he is said to have painted. If his doctoring was no better than his painting, his patients were to be pitied. He is not mentioned many times in the sacred narrative, but just the few times that his name occurs tell us more about him and show up his character better than a big book would, stuffed full of commonplaces. An artist can with a few strokes of the brush put before you a truer conception of a face than a tyro laboring for weeks could ever do.

Let us notice these two or three little points, and see ow grand a man they depict and how much we can learn from him and are indebted to him, entirely independent of the priceless debt we owe him in having left us such treasures in his books. Once St. Paul, writing to his pupil and adopted son, St. Timothy, laments his loneliness, and speaks of some who had gone away, and he adds the words, "Only Luke is with me." Now we immediately judge from that, St. Luke to have been a fearless and steadfast man. He was not afraid of sharing St. Paul's imprisonment; he was not afraid of Roman dungeons, and all the trials which menaced Christians then when they were hated and despised, and considered just what we consider anarchists now, as enemies to the State. He stuck by his friend, and that is the kind of friend we want. A real friend is one who, no matter whether we are in jail or out of jail, still holds our hands and still remains by our side.

Then in his letter to the Colossians St. Paul calls St. Luke "the beloved physician." Now of course he may be thinking of his own debt of gratitude to St. Luke. St. Paul, you know, was a man in quite delicate health, and it was a great comfort to him to have always near him a skilled doctor like St. Luke. It was enough to make him love him. This epithet, however, was one which St. Paul evidently knew those to whom he was writing would understand when he called his doctor "beloved." That was the way, doubtless, in which people generally spoke of him, and is there any body who is more loved in a family than a truly sympathetic and competent doctor? I have had, as president of a large hospital, a great deal to do with doctors, and while they have weaknesses (no more than priests have), I wish to say that I have never found any body of men more unselfish and more eager to benefit humanity. A doctor does more charitable work, and gives more time to the poor than any other man, and I have been often greatly touched to see the hours on hours of the most exhausting labor which a doctor, whose time was gold, would give to some poor colored girl who could not pay a cent. Do not sneer, as the devil did when speaking about Job, and say: "He does it to get more skill and because it is an interesting case." He does it nine-times out of ten because he wishes to relieve suffering, and that is a trait in which he draws very near his Lord. That St Luke had the pet name of "the beloved physician" speaks volumes for him, and shows him to have been a man of sympathy and skill, a loving, kind-hearted, and genial doctor, and there are no better citizens and companions than that sort of physicians.

But there is still another hint about St. Luke which still more strongly brings out his portrait. The second Epistle to the Corinthians was written from Phillippi by Titus and Luke (St. Paul, remember, rarely wrote, his eyes were weak, and he generally dictated), and St. Paul, speaking of Titus, speaks of his companion as "the brother whose praise is in the Gospel throughout the churches." Now I have read a great many laudatory articles about men, filling columns, but I do not think that if St. Paul had written such an article, he could have said more than in those few words. If I heard that all the churches praised a clergyman, I should conclude that he had eloquence, tact, sincerity, faith, logical ability, zeal, and adaptation, and when you give those to the qualities I have already mentioned, courage, steadfastness, sympathy, and skill, you have about as good a pattern of a man as can be turned out. Church hospitals are often and very properly called after him. May the diseases of our souls, as the collect says, be healed by the wholesome medicine of St. Luke's doctrine.

"At Peace Among Ourselves"

BY THE REV. EDWIN S. LINES

Much is said and written now about Christian Unity and Church Union, and we may be sure that some answer will come to the earnest prayers made that God would heal the divisions in the Church and Family for which Christ died. There is another form of unity of which, as Churchmen, we ought to think much more than we do. That is, "godly union and concord" among ourselves. Thinking of our own household, we need "seriously to lay to heart the great dangers we are in by our unhappy divisions." Greater unity within this Church would appear to be required before she can do her work as a peacemaker in the world.

There was a time when it was necessary to assert the large and comprehensive character of the Church. The larger life of the Church required that it be shown that the Church is a large place and that Christian liberty is the inheritance of her children. We have learned how far apart in opinion men can stand and keep their places in the Church. Now we need to know how closely we can stand together in our testimony for the Faith once delivered, in our work for Christ and in our worship of Almighty God. Our differences have been unduly magnified, to the injury of the Church. We have been drawing into different camps and becoming clannish. There are too many kinds of Churchmen duly labelled and classified. We are disposed to vote for our kind of Churchman, and to applaud the speech made, the book written, the work done, by our kind of Churchman. In the diversity of worship and practice the old home feeling of the Churchman wherever he might be, has been lost. There is danger that differences harden into serious divisions. The loss of power and efficiency will follow the magnifying of our differences.

The remedy lies not in the attempt by legislation or ecclesiastical trials to narrow proper liberty of thought or to make an end of diversities in worship. Regard for the Church and religion must dominate personal opinions and tastes. We must magnify the great truths held in common. There must be more generous thoughts about men under the same ordination vows, with whom we disagree, while knowing them to be conscientious and faithful men. There must be more restraint in speech and in the use of the pen. No one can read the parish papers edited by men who plainly feel called to the office of Athanasius, without perceiving the hard and bitter tone which marks controversy among us.

The end of discussion is not to be expected or desired. It is a mark of a living Church and a means of learning the truth. But the prosperity of the Church requires greater restraint and temperance in controversy. The existence of divisions among us in respect to thought and practice must be recognized and we must live and work in peace, with mutual respect, if the Church is to come to her true place in this country. Here and there a clergyman is teaching or doing what is astonishing, and hard to reconcile with his ordination vows, but the clergy, with rare exceptions, are teaching faithfully what the Church sent them to teach, and are working hard in their places. It is a miserable thing to make changes in a hasty way and to cultivate suspicion. It is a grievous wrong to the Church.

If a man believes that a minister of the Church is teaching what is contrary to his ordination vows, he has a choice of three courses of action which are worthy of respect. He can go and tell his brother his fault and so, perhaps, gain his brother. He can present him for trial. He can keep silent. The use of the newspaper may be excluded as not primitive, and not likely to make for peace in the truth. It is supremely important that we be open and manly in discussion and controversy.

When those of us who differ widely in opinion meet together we find that our differences are small as compared with what we hold in common. As we go about our parish work, seeing the effects of sin in men and trying to save them to the simplest ideas of religion; as we go among the sick and wretched; as we try to make men ready to die, we come to feel how artificial and unmeaning and unworthy are many of the questions which excite controversy and distract the Church. Having regard to what is of eternal significance, appreciating the opportunity and duty of the Church whose children we are, it becomes us to do what lies in our power to cultivate generous thinking, sympathy and good will among those who ought to be brethren in truth as in name.

Letters to the Editor

A PRAYER BOOK COMMENTARY NEEDED

To the Editor of The Living Church:

In many talks with people who belong to other denominations than our own, I am frequently at a loss to reply to many questions which are put to me regarding our Prayer Book.

There is a sad need of knowledge on the part of many laymen in this regard, myself among the number, and I write to ask you if there is in print any good work giving us a history of our "Book of Common Prayer," with an explanation of the true meaning of each part of the liturgy? By "true meaning" I wish to express an idea of the Church meaning; a meaning above and beyond that conveyed in mere form of the words used and recited by the priest and worshipers.

Each act of the priest and of the congregation—kneeling and rising at certain passages of the service, bowing the head at others—has its particular significance, many of which, I am sorry to say, I cannot give an explanation for when called upon. Having long felt the need of light upon this subject—and I am sure that others have likewise—I make the suggestion that you call upon the Fathers to publish an issue of a Book of Common Prayer, with notes and explanations, for our enlightenment. Let it be printed with one page for the service, and on the opposite page give notes and reasons for the text; for each act of the priest and worshipers, and a short analysis and history of the text itself.

Froude, in his history of England, calls attention to the excellence and beauty of the language used in the book, and speaks of it as the "compilation and translation of the martyr, Thomas Cranmer." As most of the writings of Cranmer are in the Latin tongue, they are a sealed book to us laymen, hence the great need for the work for which I ask.

Jessamine, Pasco Co., Fla., H. M. ASHETON.

HISTORY IN OUR SCHOOLS

To the Editor of The Living Church:

Apropos of your timely comments as to the "Romanizing germs" of the histories our children are called upon to study, let me call the attention of your readers to a rich (!) passage or two in "The Leading Facts of English History," by D. H. Montgomery. On page 208, paragraph 427, we read, "Every heretic that Mary had burned helped to make at least a hundred more." And on page 212, paragraph 435: "Half a year later the Creed of the English Church, which had been first formulated under Edward VI., was revised and reduced to the 39 Articles, which constitute it at the present time." Think of it! All through this history the honorable title of "Catholics" is given to those of the Roman Catholic Faith. No hint is anywhere given of the Reformation being indeed a "reformation" or restoration of the ancient Church of Britain. All is cited as a 'formation" only; on the line of the oft-repeated fable, "The Church of England was founded by Henry VIII." Thus Rome is posed as the old Church; the English Church, as a novelty of the 16th century. Could Rome wish for any teaching much more to her taste?

W. H. GRAFF.

Williamsport, Pa., Oct. 3rd, 1895.

THE HYMNAL

To the Editor of The Living Church:

Can you tell me why, when the Hymnal was arranged, those who did the work omitted so many of the stately, beautiful hymns contained in the Prayer Book version—hymns that have comforted, for many years, the sad ones of the dear Mother Church? For instance, that one beginning with the lines:

> "Faith is the Christian's evidence
> Of things unseen by mortal eyes.
> It passes all the bounds of sense,
> And penetrates the inmost skies."

I love not change. It is more than "three score and ten" years since I was made "a member of Christ," and my Church is dearer to me than words can ex-

press. The "revised" Prayer Book was bad enough. The Hymnal is my "favorite a version." The additional hymns were not objectionable, but why our bishops and others should wish to introduce into our worship some of those ranting "Moody and Sankey" verses, is a mystery to me. Please enlighten me.

S. L. W.

THE SUFFERING ARMENIANS

To the Editor of The Living Church.

Will you please give a space in your esteemed paper to the following appeal of Mrs. William E. Gladstone, made a few days ago in opening a bazar at Chester, Eng., in aid of the Armenian Fund:

"No words of mine are necessary to commend to you the frightful need of help. Thank God, you are fully aware of the horrible details, and I plead to you in behalf of the poor Armenians to help to allay their sufferings.

"We cannot, as my husband says, dictate to the Government as to the time, but the whole country awaits with the greatest anxiety the arrival at some effectual agreement which is properly guaranteed."

The Armenian Relief Fund Committee of New York are prepared to receive funds for this object, and contributions may be sent to Mr. Spencer Trask, 27 Pine st., New York.

A. AYVAZIAN,
Sec'y Phil-Armenian Society.

WEEKLY CELEBRATIONS OF THE EUCHARIST

To the Editor of The Living Church:

May I be permitted to make a slight correction in your report (p. 490, Oct. 12) concerning the debate in the Chicago Deanery meeting of Sept. 23rd, touching the proper hour for weekly celebrations of the Holy Eucharist?

Your reporter says that "the general conclusion reached was that nothing definite can be done until the Church legislates on the matter."

Permit me, as the reader of the paper on that occasion, to say that I understood the meeting to agree that what is needed before the problem discussed can be solved satisfactorily, is an education of our laity in general to a proper appreciation of the Eucharistic Sacrifice and Sacrament. When that has been achieved the question can be solved. It was further suggested that the solution may lie in making our principal service of Sunday take place, as in primitive days at an earlier hour (say nine o'clock), when ordinary people can receive the Holy Communion fasting. I did not understand that the speakers thought of legislation, and I am sure that such a course would be both unnecessary and futile.

FRANCIS J. HALL.

A HISTORY FOR SCHOOLS

To the Editor of The Living Church

It is with a great deal of satisfaction that I have read in the last two numbers of your valuable paper the protesting letters on the subject of "United States History in our Schools." I think it about time (and I have no doubt that many others do) that this subject be seriously taken up, and Churchmen throughout the land demand that the wrong teaching in our public schools in regard to the origin of the English Church should cease.

Is it not time that we awaken and see the havoc this perversion of English history has wrought, and the trouble it has caused, and is still causing? I believe, with our reverend brother from Farley, Ia., that this subject should have more serious attention by Churchmen, and that the General Convention should not let it pass unheeded. Mr. Herron's quotations from Hume's and Green's history we thank him for. They are valuable to hand to our sectarian and Roman friends when they begin with the worn-out Henry VIII. business. The below quotation, from "Green's History of the English People" (Vol. II, Lowell edition, chapter II, book VI, page 265), I have also found very valuable:

"The supremacy, the headship of the Church, which Henry VIII. claimed for himself and for his successors, was, as we have seen, simply an application of the principle which the States of North Germany had found so effective in meeting the pretensions of the Emperor or the Pope. The same sentiment of national life took a new form in the preservation of whatever the change of religious thought left it possible to preserve in the national tradition of faith and worship. In the Lutheran churches, though the Mass was gone, reredos and crucifix remained untouched. In England the whole ecclesiastical machinery was jealously preserved. Its Church was still governed by bishops who traced their succession to the Apostles."

RUDOLPH L. GRUNERT.

Oconto, Wis.

Personal Mention

The Rev. G. Woolsey Hodge, rector of the church of the Ascension, Philadelphia, has returned from Spring Lake.

The Rev. Chas. H. Tindell has returned from his vacation, spent at Bangor, Me.

The Rev. Herbert G. Coddington has returned from his vacation, passed at Lowville, N. Y.

The Rev. Russell Todd has taken charge of St. John's church, Cape Girardeau, Mo.

The Rev. W. Burnett has returned from Europe.

The Rev. J. H. Perkins may be addressed 112 Summer st., Buffalo, N. Y.

The Rev. W. B. Hall has returned from his tour abroad.

The Rev. J. D. Powell has resigned the rectorship of St. John's church Portsmouth, Va.

The Rev. C. S. Lewis has entered upon his duties as rector of Zion church, Manchester Center, Vt.

The Rev. Dr. J. H. Egar has returned from his vacation at Narragansett Pier, R. I.

The Rev. C. O. Dantzer is to be addressed at 17 Glenwood ave., Rochester, N. Y.

The Rev. Dr. H. R. Lockwood has returned from the Adirondack Mountains, and resumed work.

The Rev. Dr. Robert Hudson has returned from his sojourn by the Rhode Island seacoast.

The Rev. Jas. A. Taucock has accepted the rectorship of St. James' church, Upper Montclair, N. J.

The Rev. Wm. Bartlett Beach has become assistant minister of St. John's church, Wilmington, Del.

The Rev. Geo. L. Locke, D.D., rector of St. Michael's church, Bristol, R. I., will spend some time in travel in Italy.

The Rev. E. C. Paget, rector of Trinity church, Muscatine, Ia., has returned from Europe.

The Rev. Samuel Maxwell, of Glen Cove, N. Y., has been spending vacation in Pittsburg, Pa.

The Rev. W. S. W. Raymond, of Auburn, R. I., has accepted appointment as curate of Christ church, Fitchburg, Mass., and entered upon his duties.

The Rev. A. R. Kieffer, of Trinity church, Pittsburg, has accepted the rectorship of the church of the Ascension, Bradford, Pa.

The Rev. Geo. W. Hinkle has resigned the charge of St. Michael's parish, diocese of Easton, and accepted St. Paul's parish, Steubenville, O., and will enter on his duties on All Saints' Day. Address accordingly.

The Rev. Arthur Chase has accepted a call to become rector of Trinity church, Ware, Mass., and may be addressed accordingly.

The Rev. W. J. O'Brien has removed from San Francisco, and has taken charge of Montecito and Carpenteria, Cal. His postoffice address is box 1506, Miramar, Cal.

The Rev. John Davis has resigned Trinity cathedral, Little Rock, to accept the appointment of professor of ecclesiastical history in the Theological Seminary at Tokyo, Japan. He sails from San Francisco with Bishop McKim Nov. 21st, until which date his address will be 12 North Ninth st., Kansas City, Kas.

The Rev. T. Arthur Evans, of Aquasco, has accepted the call to Emmanuel church, Cumberland, Md.

The Rev. Mason Campbell Stryker has been elected rector of Aquasco, Md.

The postoffice address of the Rev. John Wilkinson is Lebanon, Mo.

The Rev. Lewis T. Wattson, formerly rector of St. John's church, Kingston, N. Y., has become head of the Associate Mission of Omaha. Please address Clergy House of the Associate Mission, Omaha, Neb.

The address of the Rev. E. Kendig is now 1932 Spruce st., Philadelphia.

The Rev. Wm. P. Painter, who on account of ill health resigned the rectorship of Deer Creek parish, Hartford Co., Md., has accepted a call to Bermuda Island.

Official

ST. LUKE'S HOME

The anniversary services of St. Luke's Home, Madison ave. and 89th st., New York, will be held in the church of the Beloved Disciples, on St. Luke's Day, Oct. 18 1895, at 3 o'clock P. M.

JESSIE YOUNG,
Secretary of the Board of Associate Managers.

GIRLS' FRIENDLY SOCIETY

The annual meetings of the Girls' Friendly Society in America will take place in Camden, N. J., on Oct. 29th, 30th, and 31st, 1895. The Quiet Day will be given in St. John's church, Broadway and Royden sts., on Tuesday, Oct. 29th, from 7:30 A. M to 3 P. M. The conference of Associates will be held in St. Paul's parish house, Sixth and Market sts., at 8 P. M. on Oct. 29th. The annual service will take place in St. Paul's church, Sixth and Market sts., at 9 A. M., on Oct. 30th. The second session of the Associates' conference will be held in St. Paul's parish house after this service. The Central Council will meet in St. Paul's parish house at 3 P. M. The annual service for members will take place at St Paul's church at 8 P M. The Rt Rev. Leighton Coleman, Bishop of Delaware, will preach the sermon. The Central Council will meet in St. John's guild house at 10 A. M. on Oct. 31st.

EVE ALEXANDER, Gen. Secretary G. F. S. A.

Died

BURCHILL.—John Burchill, senior warden of Trinity church, Greeley, Colo., died Sunday, Oct. 6th.; buried Wednesday, Oct. 9th, 1895; aged 57 years.

PURVES.—Dorothy Marion, beloved child of the Rev. Stuart B. and Mary W. Purves, Oct. 4th, 1895. Aged 3 days.

"Of such is the kingdom of God."

LUCK.—Entered into the rest of Paradise, on the 3rd day of October, 1895, from her home in Adrian Mich., Mrs. Mary Grace Benson Luck, relict of the late Wm. W. Luck, in the 74th year of her age.

"Having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with the world."

Church and Parish

PRIEST, experienced, married, musical, age 36, invites correspondence. "SACERDOS," LIVING CHURCH office.

WANTED.—Communion set, altar cloths, tune books, for missions in Southern Oregon. Any parish having such to dispose of please address the Rev. WM. HART, Ashland, Ore.

A PRIEST of a Canadian diocese is open for engagement as rector or curate. Englishman who has resided in the United States. Musical. Good preacher. Moderate Churchman. Experienced. Address, "MARK," care LIVING CHURCH.

PROMINENT solo organist and composer, also conductor of chorus and skilled in the training of vested choirs, desires to correspond with a church where salary would be commensurate with services performed. Organ must be large, and choir on pay basis. Very highest recommendations and press encomiums. Address, DON, care LIVING CHURCH.

WANTED.—Position as teacher in a private school (Church school preferred), or as governess. College student, and studied abroad. Experience and excellent references. Address, TEACHER, care THE LIVING CHURCH.

WANTED.—A situation as housekeeper in a widower's family; any position of trust; fond of children; long experience; good references. Mrs. DUKE, 82 College st., Toronto, Ont.

STRANGERS and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

LEFFINGWELL GENEALOGY.—I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH. C. W. LEFFINGWELL.

RECTOR AND VESTRY

The debate and findings of the Standing Committee of the diocese of Alabama in the case of Rector vs. Vestry of St. John's church, Mobile, together with the Bishop's decision in the case, are ready for delivery.

There arose last year in the parish named a dispute between the rector and the vestry as to who had control of the Church organ; the vestry contending that at all other times than during the actual progress of divine service they possessed authority to say who should and who should not use the organ, the rector contending that at no time did the organ pass from under his control.

Inasmuch as this question involved the larger question of control of all Church property the Bishop called in the Standing Committee to counsel with him. After some very lengthy debates the Standing Committee found itself unable to agree, the three clerical members casting their vote for the rector and the three lay members for the vestry. Thereupon the whole mass of testimony was laid before the Bishop and he gave judgment in favor of the rector.

By order of the Council the full proceedings were ordered to be published and the pamphlet to be sold at twenty-five cents. It now appears in clear, readable type, on good paper, and in eighty-three pages gives information not elsewhere obtainable by the bulk of Churchmen. Many cognate subjects are incidentally discussed, such as: The Rector as a Member of the Vestry; The Position of a Vestry—Secular and Religious Functions; Liability of the Vestry; The Vestry and the Parish Income; Derivation of the Power of the Vestry; The Organ as Movable and Personal Property; Ecclesiastical Law and Civil Law.

The Bishop said of it to the Council that he knew of no single source, certainly no one book, from which could be obtained an equal amount of information concerning the matters covered by the controversy. Both sides are fully argued, while the decision of the Bishop is a remarkable document. It is rarely the case in similar publications that we get the argument on both sides in connection with the decision; this feature adds greatly to the value of this pamphlet. It is sold for 25 cents for a single copy, or five copies for $1. Address, REV. J. L. TUCKER, D.D., Pres. Standing Committee, Mobile, Ala. Do not send postage stamps.

The Editor's Table

Kalendar, October, 1895

6.	17th Sunday after Trinity.	Green.
13.	18th " " "	Green.
18.	ST. LUKE, Evangelist.	Red.
20.	19th Sunday after Trinity.	Green.
27.	20th " " "	Green. (Red at Evensong).
28.	SS. SIMON AND JUDE.	Red.

"The total number of communicants in the Episcopal Church, as shown by the last census," says *Printer's Ink*, "is 532 054, and the aggregate value of Church property is estimated to be $81.066,317. And yet there are but two weekly Episcopal papers which in the American Newspaper Directory are credited with a circulation of more than 12,500—one in Chicago, THE LIVING CHURCH, and the other, *The Churchman*, in New York. Nearly one-fourth of all the communicants are in New York State."

A subscriber in Boston writes: "Your anecdote of the rescue from freezing of a drunken Scotch cobbler, reminds me of my own experience when I sent a most demoralized Scotchman to Father Osborne, in Boston. My protege claimed to be the son of a dominie in Caithness, and when he reached the house, in his paralyzed condition, could hardly realize his latitude. 'Where am I,' he asked, and when told he was in the House of St. John the Evangelist, he answered: 'But I am a Low Churchman.' 'I see you are,' said the Father, with a twinkle in his eye, 'but we are going to try and make a High one of you,' and he at once set to work for the man's reformation. It was by such acts that Father Osborne endeared himself to all."

In the death of Louis Pasteur the world loses a scientist who has done much practical service. His first great work was accomplished in 1865–'66. He held, at that time, the positions of scientific director of the Ecole Normale of Paris, professor in the College of Fine Arts, member of the Institute, and Rumford Medalist of the Royal Society. The silkworm plague, called pebrine, was rapidly destroying the silk industry of France, causing a loss of a hundred million francs a year. Pasteur came to the conclusion that it was caused by parasites and proposed to find means of destroying them—a proposal ridiculed by his brother scientists. Nevertheless he succeeded, and the plague ceased. The possibility of arresting fermentation was his next assertion, combatted on the ground of spontaneous generation. M. Pasteur denied the existence of such a thing, and triumphantly and conclusively proved he was correct. The most famous of his later achievements are his discoveries in inoculation for other diseases than small pox, notably hydrophobia. What Sir Wm. Jenner accomplished in prevention of the one disease Pasteur believed could be successfully done for others.

Hjalmar Hjorth Boyesen, the novelist, and professor of Germanic languages and literature in Columbia College, died suddenly, Friday, Oct. 4th. Three days previously he had been present at the entrance examinations of the college, and appeared to be in perfect health. Prof. Boyesen was a native of Fredericksvoern, a small town in Norway, and was born Sept. 23, 1848. His preliminary education was gained at the Gymnasium in Christiania, and a course at Leipsic preceded his graduation at the University of Norway in 1868. At his father's suggestion, he spent the next year traveling in the United States, and decided to remain in this country. He became editor of the *Fremad*, a weekly Scandinavian paper published in Chicago, but left it to accept a tutorship of Latin and Greek in a small Ohio college, with a view to mastering more quickly the difficulties of the English language. In 1874 he was appointed professor of German in Cornell University, occupying the chair until 1881, when he became instructor in German in Columbia College. On June 5, 1883, he was made Gebhard professor of German, and on Jan. 6, 1890, was invested with the professorship of Germanic languages and literature, which he held till his death. In June, 1878, he married Miss Elizabeth Keen, daughter of the Chicago publisher. Prof. Boyesen was a voluminous writer, having published twenty-three books. He was also well known as a lecturer. His first novel, "Gunnar," appeared in *The Atlantic* in 1891, and from that time he was a frequent contributor to the magazines. Among his other writings are "Tales from Two Hemispheres," "Falconberg," "Queen Titania," "Ilka on the Hilltop," "Social Strugglers," "Idyls of Norway, and other Poems," "Essays on German Literature," and "Essays on Scandinavian Literature." His books, "A Commentary on the Writings of Henrik Ibsen," and "A Commentary on Goethe's Faust," passed through successive editions, and were translated abroad. A volume on "Goethe and Schiller; their Lives and Works," has become a text book in Germany. He early became a devout Churchman. The burial services took place Tuesday, Oct. 8th, in St. Bartholomew's church, and were attended by the officers and students of Columbia College in a body. The church was crowded to the doors. The pall bearers were President Seth Low, and several professors of the college; the authors, Edmund Clarence Stedman and Wm. Dean Howells; Dr. Richard Watson Gilder, editor of *The Century Magazine*, Carl Schultz, editor of *The Nation*, and other prominent men. The services were conducted by the Rev. Robert C. Booth, assistant minister of St. Bartholomew's church, in the absence of the rector, the Rev. Dr. Greer, at the General Convention. Interment took place in Kensico Cemetery.

Book Notices

The Story of Jesus of Nazareth. By Miss L. L. Robinson. Milwaukee: The Young Churchman Co. Price, 75 cts. net.

This is intended as a short, popular Life of our Lord. The author's hope is to attract and interest young people and lead them to the intelligent study of the Gospels. It may also serve as an introduction to the larger works on the same subject. The volume is illustrated with Hoffman's pictures, and a useful appendix contains questions on the Gospel narrative, together with a wealth of Scriptural references.

English Literature, Considered as an Interpreter of English History. Designed as a Manual of Instruction By (the late) Henry Coppee. LL.D., Professor of the Lehigh University, author of "Elements of Logic," "Elements of Rhetoric," etc. New and revised edition. Philadelphia: George W. Jacobs & Co. Pp. 486. Price, $1.25.

We are pleased to find a new and revised edition of this well-known and valued work issuing so soon after the departure from this life of its well-learned and most accomplished author. Those who have been under the privilege of Dr. Coppee's instruction in this department of polite knowledge will, as they read, miss with a quiet sadness the peculiar charm and style in utterance of "the voice that is still," while yet again they note the full, exact, and chastened competence of the great lecturer in the field of English literature. His preface to this new edition was penned in March, 1895,—so short a while before his death.

Thoughts on Passages of Holy Scripture for the Sundays and Chief Holy Days of the Christian Year By Edward Meyrick Goulburn, D.D., D.C.L. New York: E. P. Dutton & Co. Price, $2.

These devotional thoughts for the sick room, arranged on the lines of the Christian Year, have already found a welcome among many who have derived benefit from Dean Goulburn's previous works of the same class. They are called "Postils," an old name for a short discourse on a passage of Holy Scripture, usually the Gospel for the Day. It is almost a surprise to find so moderate a man as Dean Goulburn doubting in his preface whether "the anointing with oil in the name of the Lord" was rightly discontinued in the Reformed Church of England, a doubt in which many in these days increasingly share. He considers that it is not to be supposed that the Office of the Visitation of the Sick excludes other prayers than those contained in it, and presents a prayer of his own composition exceedingly suitable to be said in connection with the use of unction. This prayer is preceded by the passage in the Epistle of St. James in which unction is commanded. We suppose it will be acknowledged that the directions of Holy Scripture are at least as binding as those of the Prayer Book.

Diplomatic Disenchantments. A Novel. By Edith Bigelow. New York: Harper & Bros:

A New England college professor, without political or diplomatic experience or a knowledge of foreign languages, is suddenly appointed minister to Berlin. His wife, a woman of puritanical temperament, falls heir to a large estate about the same time, and induces her quiet husband, against his better judgment, to accept the appointment. She is not without ambition to marry her daughter and only child to some representative of the aristocracy of Europe. The family, accordingly, goes abroad, taking with them, also, a near relative, a woman of great attractiveness but of undisciplined mind, who has already separated from her husband. These are the original *dramatis personæ* around whom the plot revolves. The consequences of bringing such a company of inexperienced Americans into a new environment, burdened with diplomatic and social responsibilities, the extent and nature of which they do not understand, afford an exceptional opportunity for an interesting story. We close the book with the impression that while it is interesting and has many meritorious features, it might have been far better. If, however, it is the author's first essay as a novelist, it must be regarded as full of promise. Study and practice, with a larger experience, will enable her to develop her characters more fully and lend greater vividness to the narrative.

A Cloud of Witnesses. The Greatest Men in the World for Christ and the Book. An exhaustive and unprecedented collection of biographic and autographic opinions respecting the Author of Christianity and the Bible. From nearly eight hundred illustrious personages outside the clerical profession. By Stephen Abbott Northrop. Illustrated. Fort Wayne, Indiana: The Mason Long Publishing Co.

In this substantial volume we have a great cloud of witnesses bearing testimony to their belief in Christ and the Bible. Here are the testimonies of kings, presidents, senators, philosophers, scientists, authors, artists, and lawyers, to the truth of Christianity. They are not limited to any generation or country, and many of them are autographs. Their value is supposed to consist in the fact that they are none of them from preachers of the gospel, and in the overwhelming refutation which they furnish of the opinion that the master minds of modern times have not accepted the evidences of Christianity. The array of witnesses to Christ is very striking, and some of their testimonies are well worthy to be preserved. Grouped as they are in this book, they cannot fail to impress any thoughtful mind. The book is enriched by beautiful reproductions of Hoffman's cartoons representing scenes in the earthly life of our Lord. Many readers will thank the author for his painstaking work, and gain a new idea of the power of Christianity in the world.

Religious Doubt. Its nature, treatment, causes, difficulties, consequences and dissolution By the Rev. John W. Diggle, M. A. 1895. London and New York: Longmans, Green & Co. Price, $2.

Mr. Diggle says in his preface that his purpose in writing this book is "to persuade believers to treat religious doubt with large mindedness and in a Christian temper; and on the other hand, to persuade doubters not to be content with doubting, but to examine rigorously into the causes of their doubts." The book is therefore written for two types of mind, the unsympathetic believer and the man with whom he ought to sympathize. The task is a difficult one in the extreme, but has been fulfilled as successfully as can be expected when we take two circumstances into account; viz., the opposite tempers of those for whom the book is written, and the somewhat insular standpoint of the writer. He appears to be a cross between an Evangelical and a Broad (?) Churchman. He has no perception of the sweet reasonableness of the Catholic religion in its historical fullness. The result is that he cannot offer the best things of Christianity to the doubter, but only the beauties of natural religion. If this limitation resulted from judicious economy it would not be such a drawback, but the writer's own limitations affect the manner as well as the extent of his instruction. We do not doubt but that the book will help some. There are some very striking passages. The nature of faith is very carefully treated of. On p. 43 he gives an excellent statement of the difference between faith and superstition. "Superstition believes against reason and against sense; faith, although it transcends, never violates these lower faculties." He also shows, pp. 69–73, that the possibility of genuine doubt on the part of religious men necessarily attends such a probationary world as this. We can heartily commend the book to those theological students who have mastered their own position and can discriminate. It is rich in thought and suggestion. But a writer who regards "liberal Christianity," as it is called, as "the salt of Christendom; its preserving, purifying salt," cannot be recommended as a safe guide to amateur theologians.

English Seamen in the Sixteenth Century. Lectures delivered at Oxford. Easter Terms, 1883-'4. By James Anthony Froude. New York: Charles Scribner's Sons. Price, $1.75.

The rise of the sea power of England is the theme of these thrilling lectures of Mr. Froude. The struggle of England as a nation, Catholic indeed but not Roman, with the Latin nations of Europe supporting the Papacy and lending themselves to advance its pretensions, forms one of the most intensely exciting periods of history. The contest narrowed down to a duel between England and Spain, Elizabeth and Philip. Mr. Froude's lectures give, with considerable detail, and in his captivating style, a narrative of the development of the English navy from the armed merchant vessels of Plymouth and the West Coast, to those of Hawkins and his fellows, and the invincible Drake, until the supremacy of England was established in the defeat and dispersion of the Spanish Armada in 1588. The rapidity of the growth of England's power upon the sea must have been almost as amazing to the English themselves as it was to the Spaniards. That the new spirit animating the English people was a result of the Reformation is true enough, but that the Reformation was the sole cause of it, as the author claimed, seems rather too narrow a view of such a great subject. Nor again, can we admit that as large a proportion as two-thirds of the English people favored, openly or secretly, the Papacy, and that the marvelous national spirit which the English manifested under Elizabeth was confined to a vigorous minority, chiefly Puritans. But all students of history are aware that Mr. Froude was a partisan when he wrote about the Tudors and the Reformation, and we venture to think that his brilliant style and mastery of his subject as a lecturer can hardly atone for his rather one-sided presentment of such a period of history. However, criticise as we may, those who begin this volume will not rest till they have finished it, and they will wish that so gifted a writer could have been longer spared to tell of such deeds of high renown.

Monasticism. Its Ideals and Its History. By Adolph Harnack, D.D. Translated by the Rev. Chas. R. Gillett, A.M. New York: Christian Literature Co.

This essay on Monasticism is one of Prof. Harnack's earlier productions. There is much in his account of the institutional history of the early Church which we make bold to doubt, and especially the extreme character of some of his antitheses, as, for instance, that by the middle of the third century "the bond which united her was no longer religious hope and brotherly love, but a hierarchical order," etc. Elsewhere we find, also, the assumption that the sacramental system is incompatible with true spirituality. While the Church as an organization is not indiscriminately condemned or criticised, but rather looked upon as a providential instrument for keeping alive in the world the teachings of the Gospel, it is, of course, not admitted to be an institution of divine origin and supernatural character. Original assumptions in connection with these primary matters will necessarily affect the entire treatment of such a subject as that which is here presented. Nevertheless, with due allowance for the point of view, no exception can be taken to the general fairness with which the author deals with the history and theory of the monastic institutions. The peculiar antithesis between the hierarchy, or the Church in its institutional character, and the monastic vocation, occasional, often irregular, and sometimes definitely antagonistic to things established, is a most important factor in Church history, as a similar antithesis also plays an important part in the history of Israel under the Old Dispensation. In the method of God's dealings with men we always discern two elements, properly complementary to each other, the prophetic and the priestly or hierarchical. The latter is organic and permanent, the former, special and corrective. The prophets of the Old Testament correspond to the monks of Christian ages. Their functions are fundamentally the same, to arouse, warn, denounce, correct, reform, to insist upon the spiritual, when men have come to rely too much upon the outward and institutional; to create great revivals when the Church, through the unfaithfulness of its constituted rulers, has sunk into lethargy, and, it may be, to arraign the corrupt shepherds and the world-spirit which has possessed them before the bar of God. For individuals, the prophet's mission is to restore the inner spirit, to admonish those who wait for the Bridegroom that they must not only bear the vessels of the Lord, but must take care that those vessels are filled with oil. Dr. Harnack has traced with scholarly care the history of the successive stages of monastic development from age to age, and has added his own interpretation of each. With some translation into the sphere of Catholic thought and the substitution of other assumptions than those of the writer, here and there, we may learn much from this monograph. It is less offensively at variance with orthodox Christianity and reverence for what the Church holds sacred than some of the writer's later productions. But in all such cases the intelligent student who is also a convinced believer in the Catholic Church as a divine institution, will weigh well the point of view of the author, if he would avoid being unconsciously misled.

A Critical and Exegetical Commentary on Deuteronomy. By the Rev. S. R. Driver, D.D., Regius Professor of Hebrew and Canon of Christ church, Oxford. New York: Charles Scribner's Sons. Price, $3 net.

This appears to be the first installment of the new series of works on the books of the Bible, to be entitled, "The International Critical Commentary," under the editorship of Dr. Chas. A. Briggs, of the Union Seminary, New York, Dr. S. R. Driver, of Oxford, and Dr. Alfred Plummer, of University College, Durham. The names of the editors as well as those who have undertaken the exposition of the several books, warn us what to expect. The prospectus states that "the commentaries will be international and interconfessional, and will be free from polemical and ecclesiastical bias. They will be based upon a thorough critical study of the original texts of the Bible, and upon critical methods of interpretation." Again, "Historical and archæological questions, as well as questions of Biblical theology, are included in the plan of the commentaries, but not practical or homiletical exegesis." They are meant "for students and clergymen." "The results of criticism" upon each book are to be stated in the introduction to it; that is, the conclusions which the German critics and their English followers have agreed upon as settled, and "the questions still remaining open" will be impartially discussed. These be brave promises of "freedom from bias" and "impartiality." The sum of it all is that we are to have in these volumes an application throughout of the principles and conclusions of "Higher Criticism" as understood and agreed upon by those who claim to be the most "advanced" of that profession. A glance at the names of the writers engaged upon the work gives assurance that in the majority of cases this design will be carried out. For those, therefore, who are called to acquaint themselves with the present state of this criticism this series will probably provide the readiest means of doing so. Every one who is at all familiar with some of the more recent claims of the advanced school of critics, and with Professor Driver's own position, will know in general what to expect in the present volume. In fact, he will be aware that in every instance the "traditional view" of the age and authorship, is, according to this school, to be rejected. A "traditional view" is a red rag to a true critic. Of course, we are to understand that Deuteronomy was not written by Moses, but was the product of the age of Manasseh or Josiah. In justice to Professor Driver, and perhaps most of those whose names occur in the list of contributors to this international commentary, it is right to say that they hold that the adoption of their critical verdicts implies no detraction from the "inspired authority of the Scriptures, or from their ethical and religious value." The argument, therefore, in the introduction, to prove that the rejection of the Mosaic authorship does not matter, will be read with special interest. Whether it is satisfactory we cannot here attempt to decide. Nor will our space allow room for more than this general account of the character and design of the undertaking of which the volume before us is the first fruits.

A new book by Mrs. Burnett, "Two Little Pilgrims' Progress," will be published in a few days by the Scribners. It is interesting to know that this is the longest juvenile story which Mrs. Burnett has written since "Little Lord Fauntleroy" appeared, that it is American in subject, and that it has never been published serially or in any other form. This book will be a leading juvenile for the fall, with a first edition of 35,000 copies. The illustrations and cover design are by Mr. Birch.

Magazines and Reviews

Rudyard Kipling makes his last appearance as a teller of Jungle stories in *The Cosmopolitan* for October. "Mowgli Leaves the Jungle Forever," and the curtain is drawn over one of the most charming conceits in literature. The now famed Richard Le Gallienne makes a plea for religion under the title of "The Greatness of Man." A very important paper on "State Universities" is contributed to this number by Prof. Ely, and among the story-tellers are Hopkinson Smith and Boyesen. No more beautiful work has ever appeared in any magazine than the marvelous illustrations of Cabrinety used as a frontispiece and accompanying the prose poem by Mrs. Cardozo.

Few more pathetic stories from real life, illustrative of the strength of character of a child of eight, were ever told than the one which appears in the October number of *Baoyhood*, under the heading of "Faithful to His Trust." In interesting contrast to this is the illustrated true story of "How Tony was Tamed." The medical articles in this number are on "Nursing in Infantile Skin Affections," by Dr. C. W. Allen, and "Nursery Gymnastics," by Dr. S. J. Fort. The medical editor answers a number of questions upon the diet of young children, on constipation, nail-biting, etc. "The Mother's Parliament" contains, as usual, a number of interesting and helpful letters on the many subjects which arise in the care and training of young children.

There is wide variety in the contents of the October number of *St. Nicholas*. It opens with a familiar sketch by John J. a' Becket of "The Child-Painter: J. G. Brown," illustrated with reproductions of some of his most famous pictures. Prof. Brander Matthews continues his series of studies of great American authors, with a paper on James Russell Lowell, the story of whose life is full of inspiration. In his "Hero-Tales from American History," Theodore Roosevelt tells the thrilling story of Lieutenant Cushing and the blowing up of the Confederate ram, "Albemarle." This was one of the most heroic achievements of the Civil War, and it loses nothing in Mr. Roosevelt's telling. Capt. S. A. Swinnerton describes the ingenious manner in which a vessel "Aground in the Amazon" was gotten afloat again. Elbridge S. Brooks's historical romance, "A Boy of the First Empire," which has been a feature of the magazine for the past year, is brought to an end. The closing chapter chronicles the surrender of Napoleon to the English, and his removal to St. Helena. The first chapters are printed of a two-part story, "Yamoud," by Henry Willard French. This recounts the adventures of a little Arabian boy, whose mother w s carried off by slavers. A story of the good old-fashioned sort is "Hans the Otherwise," by John Bennett. Hans was the butt of the village until he put all the wise men to shame and won a bag of gold.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

ANSON D. F. RANDOLPH & CO.

Let Us Draw Nigh! Meditations on Hebrews x: 19-25. By the Rev. Andrew Murray. 50c.

Our Lord's Teaching. By the Rev. James Robertson, D.D. 30c.

A. C. McCLURG & CO., Chicago

Beatrice of Bayou Teche. By Alice Ilgenfritz Jones. $1 25.

The Journal of Countess Francoise Krasinska. Translated from the Polish by Kasimir Dziekonska. $1.25.

The Child's Garden of Song. Selected and arranged by William L. Tomlins. With Designs by Ella Ricketts. $2.

THE SARGENT PUB. CO., Chicago

Francis Bacon and his Shakespeare. By Theron S. E. Dixon. $1.50.

THOS. Y. CROWELL & CO.

Master and Man. A Story. By Lyof N. Tolstoi. Rendered from the Russian into English by S. Rapoport and John C. Kenworthy. 35c.

Jack Alden. A story of Adventures in Virginia Campaigns, '61-'65. By Walter Lee Goss. $1.50.

A. S. BARNES & CO.

The Rev. John Henry. Incidents which Deeply Concerned one Life, and were not Without their Bearing upon Others. By Percival R. Benson.

SIMPKIN, MARSHALL, HAMILTON, KENT & CO., London

Manitoulin; or, Five Years of Church Work among Ojibway Indians and Lumbermen. By H. N. B.

THOMAS WHITTAKER, New York

The Carbonels. By Charlotte M. Yonge, with Illustrations by W. S. Stacey. $1 25.

The Holly and the Rose. A Story for Children. By Annie Key Barton. 50c.

GEORGE W. JACOBS & CO., Philadelphia

The Psalms at Work. Being the English Church Psalter, with a few Short Notes on the Use of the Psalms gathered together. By Charles L. Marson. Second Edition, Revised. $1.50.

The Household

"Jesus, Look with Pitying Eye!"

BY MARTHA A. KIDDER

When the sinner, crushed by fear,
Shrinks from sorrow, be Thou near;
When of all we love, bereft,
Scarce an earthly hope seems left,
Thou who on the cross didst die,
"Jesus, look with pitying eye!"

On the sheep that from Thee stray,
On the hearts that never pray,
On the faults for which we grieve,
On the pain thou canst relieve,
Thou who on the cross didst die,
"Jesus, look with pitying eye!"

Thou hast suffered, Thou dost know
All the depth of human woe,
Victor over sin and death,
Grant to us a firmer faith!
Thou Who on the cross didst die,
"Jesus, look with pitying eye!"

Asbury Park, N. J.

Where Was I?

"Where was I when I was not at church? Well, I know I have not been very regular of late, but I really could not very well help it. Last Sunday I fully meant to be there, but it was such a wet evening I stayed at home. Yes, the parson has to be there rain or no rain, but then, as you may say, it's his job; no offense, but the fact is he's paid for it, and he would not be doing his duty if he wasn't there.

"Then the Sunday before I was in my place right enough, but another time when I was away it was because I had had such a heavy week's work. I was regularly tired out, and so I took the morning in bed, and only got up in time for dinner, and then I sat out in the garden most of the rest of the day. I had meant to go to evening church, but somehow I let the time slip by, and then I did not like to come in late.

"Then another time friends came to spend the day, and another time I was going to be very early in the morning at my work. Yes, I am very sorry it has happened so, but, you see, I could not very well help it. I was sure you would miss me, and would have a word about it with me. You never forget any of us; in fact, I've been expecting you to look along my way this fortnight or more."

The vicar had stood quietly listening, and indeed John Smart spoke so fast that there was no room to get in a word edgewise. Now, however, he looked up and asked: "But you don't think I want you to come to church just because I ask you to come, do you, John?"

"Well, no, sir, not exactly that," answered John, "and yet, you know, it does make a difference whether you are asked to go to a place or not!"

"True, John, and it is also true that I have missed you for sometime past, off and on, and have been sorry to miss you; but there is some one beside me who has been missing you."

John Smart looked up sharply, and the vicar continued—

"What you said just now about the parson requiring to be in church, rain or no rain, is quite true, and if he were not there he would be more missed than you would be, John—more missed by the rest of the congregation, that is; but I am not sure that he would be more missed by Him who is the Highest of all!"

"Why, what do you mean, sir," asked Smart: "what are you driving at?"

"This is what I am driving at, John," answered the vicar, "I have a duty to perform on Sunday, in conducting the service for the people, but have you no duty to perform in taking your part in that service? Is it only the duty of the parson to pray for the people? Is it not also the duty of a man to come and pray for himself and for his fellow-men? Can the parson take your part in the confession of our sins? Can he offer up your praises to God? Can he listen to the Word of God for you? Can he take your part in praying for blessings to come down on yourself and on your neighbors and on all the world?"

"No, sir; and yet I thought you did something of the sort every day of your life, for you would not expect us all to come to the daily services, and though I understand there are others besides yourself there now, I am told that, years ago, when nobody except yourself ever came, you still had the services daily both morning and evening. Now it would be impossible for working-men like myself to come at such times; we would not only quickly lose our present places but would get no work to do."

"Quite true, John; and I was not speaking of daily services—though since you have mentioned them, I may say that you would often be surprised if you looked into the church between six and seven of a morning, to see how many working-men are there daily at that hour; but let us come back to what we were saying about the Sunday services. I am sorry to miss you there, and particularly so for two reasons—one, that it is bad for your own soul, you cannot prosper and grow like a son of God if these matters are of small importance to you; and the other reason is that you seem to forget that God Himself will miss you from His house."

"Do you think he does?" asked Smart, doubtfully; "I never thought of its being like that."

"But if the Lord cared enough for you to let you be born into this world; if He cared enough for you to die for you; if He cares enough for you to call you to come and live with Him in His home above, is it not likely that He will miss you if you do not come to His house and to His Holy Table? When you get home from work of an evening and sit down to supper, would you not notice it if one of your boys was always, or nearly always, absent? 'All here except Bill!' you would say, 'where's Bill?' And if the others answered that Bill was at cricket, or tired and had gone to bed, and so on, time after time, would you not be likely to say again that Bill might sometimes wait to see his father? Would you not feel hurt if the boy took hardly any trouble to see you or be with you?"

"But, sir, do you think God can be hurt about us like that?"

"But, John, is not God a *Father?* Does He not Himself love His children, and does not He care about His children loving Him and wanting to be with Him and to know Him?"

"Sunday does seem to be the best day for that sort of thing," said John.

"Yes, and it is a day which God has made free to all of us, John, and I don't see how we are to live godly lives through the week, if we neglect our Sundays. You said just now that one Sunday you stayed at home because it rained, but do you stay away from your daily work because it rains?"

"Well, no; but then I should lose my job, if I did."

"And yet you lose your Sunday blessing with hardly a thought; the money you get for your work you can hold in your hand, and can change into food or clothes for your body, but believe me, John, though you cannot touch it with your hand, still you do get a blessing from God as you pray to Him, and praise Him, and listen to His Word, and that blessing feeds and nourishes your soul, and prepares it for God."

"And I suppose you would still have had me come to church when I was tired out with my week's work?" asked John

"Every man must decide those things for himself," said the vicar, "but I will just say this much, that the man who is determined to seek God, and to know Him, never regrets making an effort for God's sake; all he ever regrets is that he has not made a great many more efforts of the same kind. But, John, let us come a step nearer, and let us consider whether there may not be another reason which is at the bottom of all else, and which makes you so often careless about your Sundays?"

"What is that?" asked John, "what do you mean?"

"John, have you ever given your heart, your whole heart, with everything that belongs to you—your work, your money, your pleasures, all that you have—to God, to this good loving God who made you, who takes care of you from day to day, who died on the Cross for you, who lives again to help you through this life, and who wants you to come to live with Him by and by in His own home above. Have you given all your heart to Him, John, and have you received from Him the forgiveness of your sins, and do you believe in His great love to you? John, if that is right between you and God, all else will be right, and you will feel that you cannot keep away from His house, nor from His Holy Table!"

"Well, sir," said John, "I'm not prepared to answer you straight away. Your words have gone home, and I shall think them over, and maybe shall like to have another talk another day. Anyhow, thank you for all you've said, and for speaking straight out, instead of beating round the bush!"

With that the two friends shook hands heartily, and the vicar went on his way.
—*New Zealand Church News.*

A Light in Cricket Alley

BY VIRGINIA C. CASTLEMAN

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V.

Cricket Alley in the month of April is alive with shouts of children and the loud voices of men and women, while here and there a rag-picker bends over a pile of rubbish, or an organ grinder, returning homeward, strikes up a lively tune to please the dwellers in the crowded street; but no fresh green turf is seen, no budding trees, no flowers to tell of spring's approach.

It was almost dark when Hattie Ryder turned into the alley, and she was glad that the deepening shadows of night hid her from the curious gaze of the passers-by; it was with a sense of relief that she found herself well out of the crowd and standing before the well-remembered door.

She lifted the latch softly, and entered before her mother who was folding up the last finished piece of work, was aware of her presence.

Mrs. Ryder scanned sharply the figure in the doorway. Could it be the long lost Hattie, whom she had mourned with secret tears—this rosy-faced, neatly clothed girl?

But Hattie's arms were soon around her mother's neck, and Hattie's own voice was crying eagerly: "Mammy! I've come back to stay with you."

Mrs. Ryder sank into the nearest chair, and covered her face with her apron, moaning: "And I thought you were dead!"

"Ain't you glad to see me, mammy dear? I went away so you could get the money an' not work too hard. God took care of me and gave me a good home; but I'm coming back to stay with you. Where are Tom and Mag?"

"There's Mag—she's been a-threadin' needles for me since my eyesight got so bad; an' Tom has a place at the store; they say he's real handy tyin' up packages," said the mother, her eyes still fastened upon Hattie, as though she could not believe her to have really come back to Cricket Alley to stay.

"See, mammy, they gave me a loaf of bread at the Lighthouse, and a pound of coffee, and I'm to go there to work every day Come, Mag, hand out the cups and plates, and while you set the table I'll make the coffee, and mammy must sit there and look on. How tall Mag is, to be sure, for seven years old."

Presently, in bounded Tom, a sturdy youngster of ten, who knew Hattie the moment he saw her, for she had been a kind sister to him in former days. The children were not soon tired of hearing Hattie talk of Kempsville and the Lighthouse, and Christie; and it was quite late when Tom, who had been promoted to a bed in the back room, bade his mother and sisters good night, after hearing Hattie repeat the verse which had led her to return to Cricket Alley.

Her home-coming made a happy change in the Ryder family; now that the girl no longer dreaded to meet her father as she went back and forth, she felt glad to be in her own home, however humble; and she set to work to make their one living room more cheerful and comfortable.

With a small sum of money Mrs. Reede had given her, she bought a rocking chair for her mother at a second-hand furniture shop; also, several straight-back chairs and a table. Tom was her constant companion out of work hours, and he thought Hattie the best and dearest sister in the world.

Mag and her mother kept house during the day, and Mrs. Ryder looked happier than she done for years, though she seemed to grow weaker as the warm days came on.

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Hattie toiled bravely, but she felt anxious for her mother, and longed to give her a rest and a breath of pure country air. It was with a glad face, then, that she brought home a letter she had received from Mrs. Reede. "Mammy dear, Mrs. Reede wants you to go to Kempsville for a week and take Mag. Now, don't say a word about the sewing. I'll get a week's leave and try to take your place. I can't sew as well as you, but maybe I can please them for a while."

Mrs. Ryder who had not spent a day out of Cricket Alley for twenty-five years, looked bewildered at the idea of going to a strange place; but she let Hattie have her own way in the end, and one June morning found her and little Mag seated in the Kempsville train, while Hattie and Tom waved good-by from the platform of the railroad station.

That week of rest and country air put new life into Mrs. Ryder's tired body, and she returned to Cricket Alley ready to take up her work again with less weary fingers; but Mrs. Reede kept little Mag for a longer visit.

Hattie had tried to fill her mother's place as seamstress, but her inexperienced fingers grew often weary, and her back ached with the unaccustomed bending over the work; and the days seemed very long as she sat alone by the one window, sewing steadily; but she felt repaid for her toil and loneliness when she found her mother so greatly refreshed by the change. It was with a bright face that Hattie set off the next day for her long walk to the Lighthouse, to resume her work under the direction of Mrs. Watson. Tom accompanied her as far as the store where he had regular employment, and as they passed a certain window, Hattie told him of the night she had stood there gazing at the beautiful doll standing among the flowers.

"Wait until I'm grown, Hat," said the boy, earnestly, "*I'll* take care of you and mother; and you'll not leave us again, sister!"

"Never!" she answered, smiling softly.

VI

The children's ward at the Sheltering Arms Hospital looked cool and attractive to one coming in from the glare and heat of a July afternoon in the city streets; and Hattie, who had come to spend her spare hour with her friend Christie Miller, was glad to sit down to rest in the low chair beside the sick girl's bed. Christie herself, with her dark hair neatly brushed back from her forehead and braided by the kind nurse, looked brighter than Hattie had thought to see her; but the dark eyes had in them a look of suffering, and Christie's cheeks were flushed with two bright spots of color. She smiled sweetly as Hattie entered, and they began to talk in low, eager voices.

"I think they will be here soon, Hat, the beautiful lady and the little boy I told you about. Their home is a long distance off, outside the city, she says; and sometimes they are later than this in coming. The little boy's name is Rutherford Bryan, and he sings, oh, so sweetly, 'There's a friend for little children.' Miss May says he sings in a big church on Sundays."

"Where did you get these flowers?" asked Hattie, touching the daisies which filled a glass bowl set upon the table near by.

"Miss May, our nurse in this ward, brought them to me. She says the lanes are white with them down by the river. Hat, do you know why I like best flowers that grow wild, in a big lot, like the daisies?"

"Why?" asked Hattie, in an interested voice.

"Because they haven't anybody to take care of them, 'specially, like the greenhouse flowers; and they just grow pretty and sweet because God made them so; and that's like some of the little children in Cricket Alley. My, Hat! ain't they swarmin' around the doors in summer; but only a few of them keep white and sweet like the daisies, only a few of them, Hat," and Christie's voice sank to a whisper as she added with a sigh: "I can't just 'splain to you what I mean, Hat, but sometimes while I lie here thinking about it, I wish those poor children had plenty of fresh air and green fields to grow up in, like the daisies, just common little daisies, you know, and I do believe that some day God will send an angel to Cricket Alley to make them all white and pretty."

Hattie leaned forward and laid her hand upon Christie's, saying, lovingly: "Dear Chris, you said some of them grew up white and sweet in spite of the dirt and the crowd, like you, Chris! Ain't you always been good and tried to teach the rest about God and heaven?"

"My grandfather taught me," answered Christie, softly. "He used to read out of the Bible every night, while I tidied up the room; for he was an old man, and couldn't get about fast." They both sat silent for awhile, thinking of the kind old cobbler, whom every one had loved for his honest, simple ways. "I know what I'd rather be like now than a daisy, even," whispered Christie, a little wearily.

"What, Chris?"

"Like that butterfly which flew by the window just now; it has lovely wings, and think what a poor ugly caterpillar it was! Yes, I would like to go to sleep now, and wake up real rested, with a pair of wings to fly about with."

"That's like the real angels, Chris," said Hattie; then turned quickly to see standing near them the beautiful lady and the golden-haired boy, about whom Christie had been speaking a while ago.

"See what Rutherford found in the woods for you," said Mrs. Bryan, holding to Christie a bunch of feathery blue flowers.

"They are lovely," cried Christie; then she added. "Hat, you take the daisies to Cricket Alley this evening, and put these in the bowl for me, please."

"I'll divide the daisies among some of the children you know, Chris, you said they reminded you of the poor children there who have no one to care for them but God!"

"Did she say that?" asked the blue-eyed boy, drawing nearer the cot where Christie lay. How fair and pretty he looked in his velvet suit, with golden curls falling over the embroidered collar!

"Yes, Chris thinks such beautiful thoughts sometimes; and she says she believes some day God will send an angel to Cricket Alley to make all the children pretty and sweet like the flowers."

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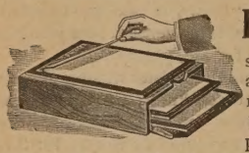

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Rutherford looked very serious, and his mother laid her hand gently on his shoulder, as she asked of the two girls: "Isn't there a mission school in Cricket Alley?"

"There was one started, ma'am," said Christie, her dark eyes brightening with interest, "but the teacher had to go away, and there wasn't money to keep it open, she said; it was only a room in the house where we lived, and when my grandfather died some people moved in who wanted the whole house themselves. Hat and I want a lighthouse there, like the one in Temple street."

"How can there be a lighthouse where there isn't any water?" asked the little boy wonderingly. Then they explained to him what the building was for, and how they had been sheltered there at different times.

"But why do they call it a lighthouse," persisted the child.

And Christie answered softly: "It is like a lighthouse in the storm, when the people get shipwrecked, and know there is some place where they can be taken care of and get rested awhile. Hat and I call the place in Temple street 'God's lighthouse.'"

"Christie must not talk any more now, Rutherford," interrupted his mother who saw how tired Christie had become with the effort of speaking. "Another time we will ask how they found this wonderful place. Now we must tell Christie and her little friend good-by." But Christie motioned eagerly toward Rutherford. "She wants me to sing," he said to his mother; and because he believed God had given him a sweet voice in order to gladden the hearts of others, for so he had been taught, this dear little boy began to sing the words Christie loved. Many others in the sick ward, old and young, remembered long afterwards that scene beside Christie's cot, and the words that rang out clearly, sweetly, through the halls:—

"There's a friend for little children
Above the bright blue sky,
A friend that never changeth,
Whose love will never die. . . .
There are crowns for little children
Above the bright blue sky,
And all who look to Jesus
Shall wear them by and by;
Yes, crowns of brightest glory,
Which He will sure bestow,
On all who love the Saviour,
And walk with Him below.

To be continued

A teacher, who has had long experience in dealing with boys, writes: "I wonder if mothers realize how easy it is to appeal to a boy's sense of honor? One of my most unruly pupils at one time was the son of a prominent judge, whose noble Christian character was the admiration of all his fellow citizens. His son was constantly violating the rules of the school.

"At length, I said to him: 'I have no influence over you any longer, Sam, and there is nothing to do but to send you home. Of course, you won't mind the disgrace of being expelled, but think how your parents will feel to have the fine old name of ——— dishonored."

"He was a manly boy, and quickly replied: 'I never thought of that.' From that time forward the sense of upholding the honor of the family name was a strong motive with him. I think the cases are few where a boy may not be influenced by appealing to his pride in the family name."—*Selected.*

SICKNESS AMONG CHILDREN is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the New York Condensed Milk Co., New York City.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

"Well Enough"

"Mamma," cried Rob, putting his head in at the door. "I'm going fishing with Ned till school-time."

"Have you learned your arithmetic lesson, dear?"

"Well enough, mamma!" rang his clear, young voice in reply, as he ran away down the lane in the dewy morning.

Dinner-time came, but Rob only appeared when Bridget was serving the dessert.

"Why are you so late, my boy?" asked his mother.

Bob flushed. "I had to stay after, to do my example," he answered in a low tone. "Just my luck! I did more than half of them all before I went. How could I know they weren't all to be worked the same way?"

"Rob," said his father, the next Saturday, "be sure to mend that piece of fence this morning. I want to turn the cattle into the south pasture."

"Yes, papa," said Rob cheerfully, and he went to find the hammer and nails.

Before evening there was great trouble on the farm. The cattle had broken from the south pasture into the grain-field adjoining, where a splendid crop was almost ready for harvesting. Now it lay torn and trampled—the mischief could scarcely be estimated. Rob's father was surprised, and Rob crept away almost broken-hearted at his sharp reproof.

Aunt Mary grieved for the boy, and sought him out where he had thrown himself, face downward, upon the grass in the orchard.

"Oh, Aunt Mary!" he sobbed, when he felt her gentle hand on his head, "I surely thought I had mended the fence well enough!"

"There is the very trouble, dear," said Aunt Mary, "'Well—enough!' The two words are like oil and water—never meant to go together. Good words, both of them, but they must be kept apart. 'Enough' diligence to learn a lesson 'well'! You see, Rob, everything must either be done well or ill—nothing can ever be done 'well enough'!"—*Canadian Churchman.*

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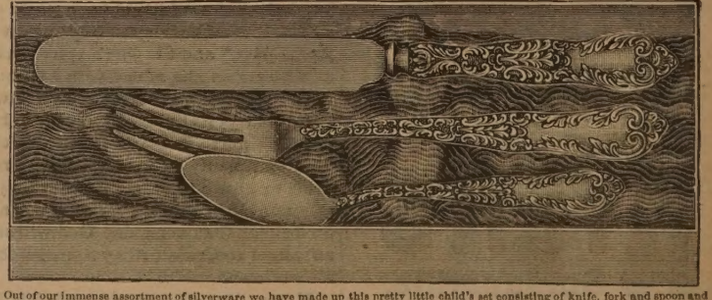

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Lee was crying. The great round tears rolled down his plump cheeks and splashed over the breast of his little gray coat. His little sister Isabel, only three years old, ran quickly, and, doubling up her dimpled hand, held it close to his face, saying: "I'll catch your tears, brudder." Lee burst out laughing. He just couldn't help it, and there were no more tears to be seen.

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AN INTERESTING STORY.

The "Ranch Book," which the Cudahy Pharmaceutical Co., of So. Omaha, Neb., send free to all requesting same, is a handsome booklet. It is profusely illustrated, and shows the entire process of converting a steer on the plains into various forms of manufactured product, such as beef extract, canned meat, etc. The reading matter is interesting, and not of the usual kind of "puffing" affected by many advertisers. It is a simple, straightforward, descriptive story of a remarkable industry, instructive to old and young alike.

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The Toad's Story

One day I was passing along the country road and I saw some boys trying to stone a toad that was hopping across the road. When a few words of remonstrance were spoken to them, the largest looked up and said: "Toads h'aint good for nothin'."

It was such a pretty bit of wayside that the persecuted toad had hopped into for protection. There were little moss-covered rocks, all around whose base the bright golden rod was blooming, and red tops of the "Queen of the Meadow." The boys were trying to find a stick to poke about with, so they could drive the toad out of his hiding place. A lecture on cruelty to animals given in a direct manner might be lost on these boys, but a story would not.

"It's a hot day, boys, and you all look tired," the writer said. "Don't you want to sit down here on the rocks under these willow trees and rest yourselves while you listen to a story about toads?"

The boy who evidently had the characteristics that go to make up a leader, said: "Wall, if it's a right down, good, funny story, I don't care if we do." So when he sat down, all the rest sat down. You know boys are something like sheep: when the leader jumps over the fence, the rest of the flock are pretty sure to follow. When they were all seated the story was told, and this is what it was:

"On an island near the coast of Massachusetts a lady lived who wrote beautiful poetry; her name was Celia Thaxter. She had a fine garden, or would have had were it not for the slugs that got up very early in the morning and destroyed many of the plants, and then hid themselves, like sneak thieves, as soon as the sun came up, so no one could find out who had done the mischief and where they were secreted. There were no toads on this little island, for some reason; perhaps they did not like living so near the sea. A gentleman who was a naturalist came to see this lady, and when he found she was having so much trouble with the slugs, he said: 'Why, where are your toads, and why are they not attending to business? Toads always take care that the slugs don't make much headway with their destructive tendencies.' The lady said she had never seen a toad on that island. 'Why don't you import some?' he said.

"It was a new thought, and a grand, good one. Mrs. Thaxter immediately sent out word to an inland friend that she wanted toads. In a few days a box came by express, directed to her. She opened it, and on the top of some dry earth there were three as miserable, homesick, travel-tired toads as you can imagine."

"Ha! ha! ha!" laughed the boys. "Sending toads by express! Jiminy! Did you ever hear tell of such a thing?"

"The lady immediately turned the hose onto this box, and out of the baked, dry earth, one toad lifted its head, and then another, and when she turned the box into the middle of the garden, out jumped ninety toads!"

"Gosh!" exclaimed the little boy, as he looked up into the story-teller's face.

"They went right to work to hunt out the slugs for their breakfast. And the lady wrote to the friend who sent the toads: 'If there's one thing I adore more than another, it is the toad.' In France they make a business of catching toads and selling them to gardeners."

The boys had given close attention to the story. The leader said: "Wall, now, that was a funny story—but 'tain't really true, is it, lady?"

"Yes, every word of it is true."

It was quite evident, as one boy looked at another, and they fanned themselves with their torn hats, that the toad story had made a hit in the audience.

"We won't stone 'em no more, lady. They've riz right up, them toads have, to be things of consequence. Come, boys, we've got to get back to the holler afore supper. Good-by, lady."

"Good-by, boys. I hope you will never be cruel to any of God's dumb creatures after this."

They waved their hats in the air, and in a few moments were out of sight.—*Christian Observer.*

At The Right Moment

Don was walking along the pavement on a windy day. His bright eyes saw all that was to be seen around him, and as he crossed the street he noticed a lady in a buggy holding a baby in her arms and driving tolerably fast.

At that moment a gust of wind blew off the baby's little red turban. Away it went, whisking merrily down the road.

"I'll get it for you," shouted Don, without waiting to be asked, and he sped after the dancing cap which the wind had taken for a plaything. He soon caught it and handed it to the mother, who put it upon the baby's head with one hand, while with the other she held the horse.

"Thank you, little gentleman," she said. "I do not know what I would have done without you. There was not a big gentleman in sight, but you did just as well. Thank you again," and she drove off smiling.

This was one of the things that a small person could do exactly as well as a large one, but it was very important that some one should save baby from going home bare-headed. Clearly the mother could not get out of the high buggy to run after the cap. It was the duty of the one who was nearest to help her at once.—*Canadian Churchman.*

THROUGH THE BIG TUBE.

It is quite a sensation to feel yourself safely gliding underneath a big four-master. That is what may happen when you go through the great St. Clair Tunnel via the Chicago & Grand Trunk. The new vestibuled train, leaving daily at 3:10 P. M., is a model of luxury; carries Pullman Buffet Sleepers and Dining Car, and is a solid through train to New York and Eastern points via Lehigh Valley R. R. Ticket office at 103 So. Clark st., E. H. Hughes, Gen. Wes. Pass. Agt.

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For Choice Seeds, Bulbs, and Plants, send to JOHN LEWIS CHILDS, Floral Park, N. Y.

Hints to Housekeepers

A HAIR mattress may be satisfactorily renovated at home by the following method: Select a mild, sunny day, so that the work may be conducted out of doors, and the hair dried in the sun if possible. Have ready two or three washtubs filled with warm (preferably) or cold water. Carefully remove the hair from the ticking, so as not to stir up the dust which it contains. Put it, a small quantity at a time, in the first tub of water, sousing it up and down, then remove to the other tubs, rinsing it thoroughly. Proceed in this manner until all the hair has been washed. Lay it upon a sheet, cover with another sheet, pin them together, and either spread on the grass or hang it upon a clothesline to dry. In the meantime, either wash the old ticking or make a new one, using the old as a pattern. The ticking should be left open on three sides of the top. When the hair is thoroughly dry and the tick in readiness, lay the latter on a bedstead from which all accessories but the slats have been removed. Spread the hair evenly on it, pressing it down firmly all over. This is not an easy task, as it will appear next to impossible to get all the hair in. However, care and patience will accomplish it. Now lay the top, or upper portion of the tick, which is already sewed on one side to the sides and under portion, over the hair, and baste strongly the edges all around without removing the mattress from the bed. The next feature of the operation is best done by two persons, one, preferably a small child, who will get under the bed. Take a long mattress needle and strong twine, tack through the mattress between the openings of the slats, and instruct the party under the bed to push the needle back again, catching at the same time small bits of ticking folded up, or wads of raw cotton, securely on the under side before returning the needle. Now tie the twine tightly and fasten with another little wad on the upper side. Proceed in this manner until the whole mattress has been tacked. When this is done, with a bent mattress needle tack the sides of the mattress in two rows by running the needle in and out along the sides at intervals of four inches. Now remove it from the bed and bind all the edges with mattress binding tape, which comes for the purpose. This is a successful and practical way of cleansing and making over mattresses, and in many respects excels the renovation done in factories. In the country, where such establishments are not near at hand, and the expense of transportation heavy, the above method is a boon to economical and thrifty housekeepers.

A SCRATCH upon a fine piece of plate glass is frequently very annoying, but it does not always follow, as many have supposed, that the mischief is irremediable. Some one who has been investigating the matter gives the following instructions for a removal, or at least a material modification, of the blemish: Procure some of the finest emery, put it into a pitcher with water, stir vigorously and pour out into another pitcher after a few seconds. The coarse particles will remain in the first pitcher. The contents of the second must be allowed to settle, which will take some hours; then run it through filtering paper after removing the bulk of the water, and the precipitate is a powder which will remove the scratches. Apply with the finger, a piece of cork, or felt. That will leave the glass cloudy, but a polish can be brought by a paste of jeweler's rouge and water, rubbed on with finger, or cork, or felt, as before. If very fine results are required, the rouge is washed like the emery, and only the impalpable powder employed.—*Good Housekeeping.*

FOR INDIGESTION
USE HORSFORD'S ACID PHOSPHATE.
Dr. S. H. MOORE, Indianapolis, Ind., says: "I have used it in my own family in cases of indigestion and general debility, with entirely satisfactory results."

What do You Think of This!

Time speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility, and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing," and thus the important duty of selecting our gifts is left till the last minute, and one must then "take what is left." The readers of THE LIVING CHURCH should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing.* And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.
Leonard Mfg. Co., Chicago.
Gentlemen:—I received the spoons O. K., and am more than pleased with them. *I am delighted.*
I presented one set as a bridal present, and they attracted more attention and admiration than any of the other presents.
Enclosed please find postoffice order for the amount, $6.00, for which you will please forward six sets of your World's Fair souvenir spoons, and the cake basket which you offer as premium for same. Yours truly,
(Signed) LILLIE V. CROFT,
318 Fayette St.

TOM'S CREEK P. O., MCDOWELL CO., July 2, 1895.
Gentlemen:—The half dozen souvenir spoons came safely, and I am pleased with them,
Respectfully,
(Signed) JAS. HARVEY GREENLEE.

PARKERSBURG, W. VA., July 15, 1895.
Leonard Mfg. Co., Chicago.
Dear Sirs:—Your prompt delivery is appreciated. The spoons received, and were very much pleased with them. They are very pretty. I think you will soon get another order from here, from a party who has seen mine. Yours respectfully,
(Signed) MISS M. L. BARTLETT,
1330 St. Mary's ave.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls; each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus, with the dates 1492–1893, and the World's Fair City. The set is packed in an elegant plush-lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters, but new ones, as may be seen from their dating. They are all letters from subscribers of religious papers.

BALTIMORE, July 2, 1895.
To the Messrs. Leonard Mfg. Co.:
I received the spoons and berry dish in good condition. Many thanks for your kindness. Please find money order for six more sets, with which you will also send the spoons as premium. By so doing you will oblige,
MRS. DR. AUGUST HORN,
732 W. Mulberry St.

MERIDEN, MISS., Aug. 6, 1895
Leonard Mfg. Co.
Gentlemen:—I send enclosed, postoffice order for $7 39, for which please send to my address one case of your silverware containing tablespoons, teaspoons, and butter plates, six of each, and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,
MRS. FRANK MEYERS,
343 41st ave.

STUART, NEB., July 2, 1895.
Leonard Mfg. Co., Chicago, Ill.
Dear Sirs:—Enclosed find postoffice money order for $11.88, for which please send me the 12 sets of souvenir spoons, and premium.
The set I received yesterday are pronounced excellent.
Trusting to hear from you promptly as I did on my last order, I am, Yours truly,
S. L. ANDERSON.

LITTLE ROCK, ARK., July 3, 1895.
Leonard Mfg. Co., Chicago.
Gentlemen:—I enclose a money order for $5 94 for six sets of your souvenir spoons at 99c. for each set.
Would say I am very much pleased with my set of souvenir spoons, and they are admired by every one.
Very respectfully,
(Signed) MISS MARY VASSIE HARTMAN,
1511 Rock st.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.
The six spoons in plush-lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.
Address order plainly.
LEONARD MFG. CO., 152–153 Michigan Ave., E. L., Chicago.